

THE
Englishman :
BEING
The SEQUEL of the
Guardian.

By RICHARD STEELE, Esq;



DUBLIN:

Printed and Sold by *James Carson*, opposite the
Golden-Ball in *Christ-Church-Yard*.

Where any Gentlemen or others, may see the
First or Second Vol. Bound, or in Quires.



W A * C



T O
G E N E R A L
S T A N H O P E .

S I R,



HERE could
not be a more
proper Patron
to the *English-*
man, than him
who, in the Esteem of all
Men, is as much one as
a any

any who Enjoys the Honour and Happiness of that Name. If Plain-dealing, Generosity & Truth have Distinguished us from the base and wily Arts of our Enemies, these Qualities Mr. *STANHOPE* possesses in common with all *True Englishmen*; but those Endowments and Acquisitions which make him capable of exerting the noble Dispositions peculiar to Free and Generous Britons, are what render him one of the greatest People.

A natural and prevailing Eloquence in Assemblies, an heroick and inspiring Courage in the Field, a gentle and winning Conversation, are Eminences which enable You to be a Blessing to the Age in which You live. You have ever used these Advantages for the Service of your Country, with a beautiful Disregard to what is usually thought a Man's greatest Interest. All Men of sense give You, in their real Sentiments
and

iv *The Dedication.*

and just Conceptions of your Merit, much greater Honours than could be purchased from the gaudy Affluence of such Things as are the Admiration and first Pursuit of common Men.

Many Circumstances render it convenient to say much of the Present I now make You; but if I had, instead of forming the Character of an *Englishman* from my own Conceptions, drawn it from the Gentle-
man

man to whom I am now
Speaking, it had been much
easier to have defended it.
I do not by this Applica-
tion design to involve you
in a Dispute in favour of
these Writings; You un-
dertook it with great Hu-
manity when it was most
usefull to me, and I cannot
but do those who have
condemned them the ju-
stice to mention to the
World this strong Circum-
stance against these Pa-
pers, that Your Eloquence
has been ineffectual in
their

vi *The Dedication.*

their Defence. However
no one can blame me for
being Proud, that so Good
and Great a Man conde-
scended in Places wherein
they have been censured
to be my Advocate.

Your QUEEN and
Country have your great Quali-
fications in store for their Glory
and Service, whenever You
are called to their Assistance in
the Field, the Cabinet, or the
Senate. In the Talents of each
Place You have few equals in
Ability, even among those who
are

The Dedication. vii

are practised only in one of them,
and much fewer in a disinterested
Integrity in the exerting that
Ability. Your generous Con-
duct with relation to the For-
tunes, as well as the Lives of
Your Enemies, over whom You
have had the Right of Conquest,
has gained You the most eligible
Fame, that of Justice and Mo-
deration. This generous Con-
duct has made every Man You
ever Commanded to love You as
a Comrade, and every Fellow-
Subject You have served (and
You have served every Fellow-
Subject) esteem You as a Friend.

The

The World, which is in Arrear to Your Virtue, never speaks of You without wishing You Honour in Proportion to what You have done for Your 'Country's Glory, and wishing you Wealth in Proportion to what you have refused, to augment that Glory. I am, Sir, with the greatest Gratitude and Respect,

Your most obliged

and most humble Servant,

Richard Steele.

THE ENGLISHMAN.

Delenda est Carthago.



THE regular Explanation of my Design, and the Pretensions I have to the Title of this Paper, I shall think fit to suspend, in favour of the Author of the following Letter : All which I shall say at present is, that for valuable Considerations I have purchased the Lion, Desk, Pen, Ink, and Paper, and all the Goods of *Nestor Ironside*, Esq; who has thought fit to Write no more himself, but has given me full Liberty to report any large Expressions or Maxims which may tend to the Instruction of Mankind, and the service of his Country. It is not, said the good Man (giving me the Key of the Lion's Den) now a time to improve the taste of Men by the reflections and ralleries of Poets and Philosophers, but to awaken their Understanding, by laying before them the present State of the World, like a Man of Experience and a Patriot : it is a jest to throw away our Care in providing for the Pallet, when the whole Body is in danger of Death ; or to talk of amending the Mein and Air of a Cripple that had lost his Legs and his Arms. The old Gentleman spoke this with a concern not to be described ; and opening a Drawer, wherein were Papers containing loose Sketches of future Discourses, he

bid me hold my Hat and take off my Peruke : He fill'd my Hat with those Papers, and then put it upon my bare Head ; after which he spoke several Words in *Araback* ; and while the Papers were still between my bald Pate, and the Words *Sly's Hunting Cock* in the Lining of my Hat, he placed his Hand upon my Head, and crying, *Pass*, he told me had conveyed to me the use of all his Arts and Sciences, then struck me a soft Blow, and with a Voice of Exhortation said, *Be an Englishman*. This is a summary Account of the Transaction of the Spirit of *IRONSIDE*, into me an unknown Writer. Tho' I cannot pretend to come up to the Authority which that venerable Gentleman has so deservedly enjoyed, I hope I shall not appear his unworthy Disciple, but as I have frequent access to him, be to him what *Xenophon* was to *Socrates*. As Mr *IRONSIDE* condescended to have a Friendship for the Author of the Letter abovementioned, and that the ill Treatment this Man has met with, is apparently occasioned by his being a firm and honest *Englishman* ; I shall not think it improper to begin a Paper (which is principally intended to rouse in this divided Nation, that lost thing called publick Spirit) with his Epistles. I found them under Cover addressed to *NESTOR IRONSIDE*, the first being written only to convey the latter.

S I R,

I Am sorry I continue to trouble you so often ; but I have lately received an Outrage from the Servant of a Man of Quality, and not knowing how otherwise to have Satisfaction by reason I cannot learn the Mans Name, I desire you would Print the enclosed to his Master, whom every Body supposes to be some great Lord.

I am &c.

M

My LORD,

I Beg your Pardon for trespassing so much upon your important Moments as I do in this Address; but it is an allowed Method, and indeed a piece of Respect, when a Fellow in a Livery abuses a Gentleman, to have recourse to him that keeps him.

I am heartily sorry for the Occasion, but I am forced to trouble your Lordship with a Complaint, that about Six of the Clock on Friday Night last, in the open Street, I was most outrageously insulted by that Rascal of yours the *Examiner*.

I take the Liberty to ask, Whether your Lordship supports him in his Sauciness? and demand of you to Chastise him, or turn him off. You cannot imagine what a Prejudice and dishonour it is to you, that you entertain such a Fellow in your Service; He abuses all Mankind, and they are afraid of him, because they know he belongs to you.

After your Man had named my Name, he ran on in a Way which he cou'd never learn at any place but one in *England*; and after having with the greatest Fluency, Gravity, and earnestness imaginable, spoken unintelligibly against me, uttering the Words *Gent, Bruges, Transito, Insulting*, he at last let the People know what he would be at, by saying, *I shall not concern my self with Monsieur Tugghe's Memorial, since it was rejected at Court.*

Your Lordship's Man, by letting drop these Words, gave us to understand, that his Indignation against me was raised by what I have said concerning *Dunkirk*. But he had more Wit in his Anger, than to come close to the Point! for then he must have allowed, that all which I had done was resenting, *That Tugghe should appeal to the People against what was rejected at Court.* So that my Lord, I can say as well as he, *I shall not now concern my self with Monsieur Tugghe's Memorial since it was rejected at Court.*

But what cut me most to the Quick, was, That your
Man

Man should say to Mr. Settle, That he had obliged his Party with a very awkward Pamphleteer in the Room of an excellent Droll. It is a very natural Infirmary to aim at what we are least fit; and your Man, who knows a great Politician that is the worst Droll in the World, might have given some grains of Allowance to a good Droll for being a bad Politician.

Besides, my Lord, your Man should have considered, that to endeavour at Wisdom was every Man's Duty; but to endeavour at Wit is the utmost of Follies. Wit must be born with a Man, or he will never have it, but the Understanding is what you know, may arrive at a great Height from meer Experience, especially in matters of Business, I might urge still further, that there may be a way of appearing Wise by Writhing the Head, leaning to a Whisper, nodding and collecting the Brow into a serious Frown, and then nodding again with a Face as if newly informed, or the like Acts practised in all Courts; but the Art of appearing Witty is not so easily acquired. I grant, indeed, Politicians go furthest in it, especially if they are Men of Power. Their Way is usually by Innundos; They will vex one another mightily prettily with some Secret, which is to be alluded to by abundance of dark Hints, that shall last a whole Dinner-time before the Secret is out; and when the Truth comes, like every thing else when 'tis known, the Jest is nothing. But it is ushered into the World by the loudest Laughter; and all the Servants behind, who were unable to contain from Laughing at my Lord's Wit, find out that the best Joker, amongst great Men, is not he that has the best Understanding, but the best Intellegencer. I am astonished your Man should observe upon me, for endeavouring a little out of my Character; when every Body knows that the great Affection at present, is to be at once both a Man of Business and of Pleasure; and that the merriest Politician now in the World is the saddest merry Fellow.

But as angry as I have Reason to be at your Man, I must do him Justice; and indeed I think I ought to allow him an excellent Droll as well as he does me:

And

And if he were not maintained as such, he would not take the Liberty of a Lord's Fool, and mention what cannot be ever-pleasing to any Lord in *England*, which is, the making above seven Peers in one Day. He says, I rally the Creation of them; indeed; my Lord, he wrongs me; This Matter was never to me a Subject of Mirth, I heartily wish it may never interrupt your Lordships.

Your Man takes Notice, That when Mr. Steele said all he could in the Name of *Great Britain*, he assumes the Name of *France*, and assures us, *That his most Christian Majesty will not think it reasonable to delay the Demolition of a Town belonging to him in our Islands, for Reasons of State to us.* Your Man says, *This is being in the French Interest, and pleading their Cause with a Vengeance.* But this Paragraph (continues he) should have been underwritten by *Monsieur Colbert*, or *Monsieur Mesnager*.

I wish, my good Lord, for your Sake, and mine, and the Sake of every Man in *England*, *Mesnager* had never underwritten a better Paragraph for his Master than that. I do assure you, my noble Lord, as to all Considerations that regard me as a Wit or a Politician, both which your Man insinuates I pretend to, I am wholly indifferent what Ideas are affixed to the Words *Richard Steele*; but when he calls me *ungrateful to my Sovereign*, the Case is altered.

Instead of repeating what really I have said, That I have received so much from Her Majesty's Favour, That I shall serve Her all my Life without looking for more; your graceless Rogue makes me go out of Her Service, in a Manner, *As if a Guest should say, because I have Dined, I am no longer obliged to you,*

Your Man is right enough as to the Words *Dread*, and *Terror*, and the *Sieur's* first, and the like; but in his Anger for my naming the *Flying Post*, a much honestest Man than himself, with him he is out of all Patience, and says I do it in *Defiance* of my own Senses. Your Man, my Lord, would be in the Right of this, if I esteemed Men for the Faculties of the Head, and not the Inclinations of the Heart, I never said, my Lord, but that your Man was fit for much better Business than that in which he is employed, had it pleased God to have given him Grace, but as he has used his Wit he appears the worst Man that ever had the Education of a Gentleman, and I cannot recollect one Paper, in which, I believe, he has not acted against the Conviction of his Conscience. I know of no Person yet named, says your Man for the Examiner, to whom Mr. STEELE is not obliged as a Wit, nor who has not yet tryed to reform both his Morals and Politicks.

My Lord, your Rogue has me safe here; I cannot answer to this, without naming a witty Man or two with whom I have past some agreeable Hours; for which I have too much
Gratitude

Gratitud: to name them under the Suspicion of Accomplices with the *Examiner*; I shall therefore let him go with the Phrase, *Reform his Morals and Politicks*. As to my Morals, if there was any thing very flagrant, I have good Friends enough in Town, who would oblige the World with an Account of them, and indeed I have been guilty of no Vice but what I am heartily sorry for, nay sorry that they are such as are considered by Mankind with too much Indulgence.

Upon looking over his Papers a second time, I observe he begins his Invektive by asserting, *That from Trading with other Peoples Mirth I am set up for my self*; and goes on very merrily with such an inconquerable Man in the *Legislative Capacity*. As for my trading in other Peoples Mirth, all he can make of that is, that I had put my self in a way of being very witty without ever troubling my Head about it; If I pay my Fellow Labourers honesty, where is the Reproach? Why mayn't I be witty, as a Man that keeps a Librarian in Learned?

Your Lordship knows great Scholars study by Proxy: such Mæcenases can grow Learned by placing their Books, as Usurers grow Rich by placing their Money in good Hands.

As to my Legislative Capacity, your Man says *He will engage me without Doors, not doubting of my being as well handled within. As well handled!* You see, my Lord, he treats us Senators like his Fellow Servants. I protest to
 B you

you my Lord, I do not know how I shall be handled, nor how I shall behave under it, for tho' I have marched with Fifty Thousand valiant Men in my Life-time, I never yet was in Company with Five Hundred wise ones. If any of your Lordships Servants should be there and treat me as the *Examiner* does, I hope I shall keep up my Spirits by the Goodness of my Cause; I trust I shall be as Confident as they Impudent. I assure you, I wish all past Miscarriages were forgotten; and shall never give a Vote out of Peevishness, or personal Disobligation. However I humbly beg your Lordship to inform them of what you know very well, That in the House, and as a Member of Parliament, I am Accountable to no Man, but the greatest Man in *England* is Accountable to me.

I am,

My LORD,

Your Lordships most Obedient

Humble Servant,

Richard Steele.

THE
ENGLISHMAN.

Tuesday Oct. 6: to Thursday Oct. 8. 1713.

Difficile est cum præstare cæteris concupieris, servare Equitatem.
Tull. de Offic.

I Cannot think there ever has been in any Nation which subsisted long after it, so general a loss of Publick Spirit; as all must observe, at present, in *Great Britain*: But the Motive is not in it self the less Noble for the small number of its Followers. It is the Duty of every Man, to enquire, in all his Actions, how the Publick will be affected with the Accession of Fame or Wealth which he hopes to gain in any Enterprize. This should determine him either to pursue or give up the Undertaking. But instead of this, we like nothing but what will make us conspicuous, and elevate us above our Neighbours. We will serve Mankind for (what we like more than the Quiet and Rest which we sacrifice to them) their Admiration or Esteem. When we are rivalled in that our Propensity

Propensity is diverted? and a Man may as well say, that he who will not treat me as his Master shall not have me for his Servant, This is the common Scandal, on which even every zealous Lovers of their Country fall from the Course of Honour and Virtue. Go into Assemblies, and you will see the Anxiety for Applause; and Fear of any Disparagement to his Eloquence or Capacity. makes the Man (who if he thought of nothing but his Duty, would be resolved and easy) pale with Diffidence if he loses the Point he aimed at; He recovers himself sooner if still he is applauded, than if another, out of an Error of his, should suggest what should gain the Question.

This vicious Emulation runs through all Parts of Life, and produces suitable ill Effects to all Orders of Men, as well as to the Nation in general.

There now lies before me, in the old Punick Language, a Description of a Review of the Captives who marched by *Scipio Africanus* at the taking of *Carthage*. A *Carthegian* of Quality, who had given that illustrious Roman Intilligence from time to time of what Steps they were making to their own overthrow, told him the names of every Prisoner as he passed by, and a Secretary writ down the Notes as follows.

Those two who are chained together, and ashamed to look at one another, are the Leaders of the two Parties in the Senate, whose Trial for Superiority in Eloquence lost the first Question that favoured the *Romans*. That's

That's the Usurer who voted against *Hanibal*, upon Promise from the *Romans*, of farming the Ground the City stands on after the Demolition.

That's the Banker who bought the Bushel of Rings after the Battle of *Canna*; He voted against his Country out of Hope, of selling them to the Relations of the *Romans* who wore them at a greater price.

That's the Gentleman who gained the first Vote against *Hanibal*.

That Gentleman there, telling the Money to the Soldier, who is to have all he has, does it only to have it for the time of Reckoning in Possession. Could he have parted with any part of it five Years agoe, he might have prevented this.

That Gentleman there, that wonders at all about him. and seems so mightily astonished at every thing that passes, has acted from Curtain Lectures and was only his Wife's Proxey. She speaks *Latine* finely.

There are many other things in the *Punick* which I do not think it prudent to translate, particularly something about Funds. The Manuscript has some Observations at the Bottom of it, which shews that the Town of *Carthage* neglected all its own Trade; and while some few grew rich by turning Money in their own Banks, there was a false appearance of Wealth within, but no Accretion of Riches from abroad. Such was it ever, and ever will be, where it is
not

not the Fashion for Men to value themselves upon their Zeal to the Publick.

Among us it is so far lost, that it has been made a kind of political Faith to submit to the Infringment of Liberty. How unworthy and ignoble such Principles were thought by a wise Man when they were first broached, will appear by a Letter from Sir *Walter Raleigh* to Prince *Henry*. The Power of the *English* Sovereign is put in the most amiable Light, and the Generous Youth exhorted to the Love of Vertue by a Man of Honour, who makes him aware of the Weakness to which he was most addicted, at the same time that he applauded the good Part of his Disposition.

SIR *WALTER RALEIGH* to Prince
HENRY.

May it please your Highness,

THE following Sheets are addressed to your Highness, from a Man who values his Liberty and a very small Fortune in a remote part of this Island, under the present Constitution, above all the Riches and Honours that he could any where enjoy under any other Establishment. You see, Sir, the Doctrines that are lately come into the World, and how far the Phrase has obtained of calling your Royal Father God's Vicegerent, which ill Men have turned both to the Dishonour of God, and the Impeachment of His Majesty's Goodness. They adjoyne the Vicegerency to the Idea of being All Powerful, and not to that of being All Good, His Majesty's Wisdom, it is to be hoped, will save him from the Snare that may lie under grosse Adulations; but your Youth, and the Thirst of Praise
which

which I have observed in you, may possibly mislead you to hearken to these Charmers, who would conduct your noble Nature into Tyranny. Be careful, O my Prince, hear them not, fly from their Deceits. You are in the Succession to a throne from whence no Evil can be imputed to you, but all Good must be conveyed by you. Your Father is the Vicegerent of Heaven; while he is good he is the Vicegerent of Heaven. Shall Man have Authority from the Fountain of Good to do Evil? No my Prince, let mean and degenerate Spirits which want benevolence, suppose their Power impaired by a Disability of doing Injuries. If want of Power to do ill be an incapacity in a Prince, with Reverence be it spoken, it is an Incapacity he has in common with the Deity.

Let me not doubt but all Plains which do not carry in them the mutual Happiness of Prince and People, will appear as absurd to your great Understanding, as disagreeable to your noble Nature.

Exert your self, O generous Prince, against such Sycophants, in the Glorious Cause of Liberty, and assume an Ambition worthy of you, to secure your Fellow Creatures from Slavery; from a Condition as much below that of Brutes, as to act without Reason is less miserable than to act against it. Preserve to your future Subjects the divine Right of being Free Agents, and to your own Royal House the divine Right of being their Benefactors. Believe me, my Prince, there is no other Right can flow from God. While your Highness is forming your self for a Throne, consider the Laws as so many Common Places in your Study of the Science of Government. When you mean nothing but Justice, they are an Ease and Help to you. This way of thinking is what gave Men the glorious Appellatives of Deliverers, and Fathers of their Country. This made the Sight of them rouse their beholders into Acclamations, and Mankind incapable of bearing the very Appearance without

without applauding it as a Benefit. Consider the inexpressible Advantages which will ever attend your Highness, while you make the Power of sending Men happy in the measures of your Actions. While this is your Impulse, how easily will that Power be extended? The glance of your Eye will give gladness, and your every Sentence have the force of a Bounty.

Whatever some Men would insinuate, you have lost your Subject when you have lost his Inclination; You are to perside over the minds, not the Bodies of Men. The Soul is the Essence of a Man; and you cannot have the true Man against his Inclination. Chuse therefore to be the King or the Conqueror of your People, It may be Submission, but it cannot be Obedience, that is Passive.

I am,

London, August
12, 1611.

SIR,

Your Highness's most

Faithful Servant,

Walter Raleigh.

W A * C Numb. 3.

THE ENGLISMAN.

From Thursday October 8. to Saturday October 10 1713.

— *Quid enim nisi Vota super sunt ?* Ovid.

IT is the Happiness of an *Englishman*, that his Property is fenced about with Laws and Privileges, into which no Power can make any Incurſion, except it is encouraged by his own Stupidity or Cowardiſh. When I ſay an *Englishman* I mean every true Subject of Her Maſteſty's Religion, the Britiſh of the North as well as he of the South; and know no Reaſon for ſaying *Engliſhman* inſtead of *Scotſman*, but that the latter Appellation is drawn into the former from the Reſidence of the Queen in the Southern Part of Great Britain. I abhor the Diſtinction, and think it abſolutely neceſſary for our mutual Honour and Safety, as far as it is poſſible to abolish it. It is below the Sincerity of Heart and innate Honesty of a true *Englishman*, to enter into a partial Friendſhip; and it is matter of Lamentation, to obſerve the cool Diſtance that is maintained towards Men who have reſigned great Immuni-

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ties

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ties, and placed themselves irrevocably under the same Sovereignty with us, in order to our mutual Wealth, Glory, and Happiness. The Accession of a People prompt to Arms for our Defence, of an hardy and docile People to man our Fleets, and extend our Trade for the increase of our Wealth, is an inexpressible Advantage. The little Differences and Distinctions between leading Men, who were formerly of different Nations, are to be expected; but if this great Glory of the present Reign be safely transmitted to Posterity, it cannot but have the most happy Effects upon the whole Island, and leave the Names of the great Persons who transacted that Negotiation for ever memorable with Honour. What makes the cold Behaviour of the *English* in this new Friendship the more faulty, is, That in all Alliances, the more Powerful if they act suitably to that Distinction of Providence, should ever make the greater Condescensions. I say, according to Honour and Generosity, the Richer should make the Poorer, who is his Guest, feel the good Effects of his being received into his Family, before he puts him upon an Equality of Charge for the common Good.

I shall sum up the Happiness of being born an *Englishman*, in the Description of that from whence all his Happiness is deduced; I mean the Authority of his Prince, who is no other than a very good Man, vested with all the
Of

Opportunities, and tied down by the most solemn Oath to be such, in the most eminent Manner that all the Power which ought to attend human Nature can enable him.

‘ The King at his Coronation does solemnly promise and swear, to govern the People of this Kingdom of *England*, and the Dominions thereunto belonging, according to the Statutes in Parliament agreed on, and the Laws and Customs of the same; and to his power to cause Law and Justice in Mercy to be executed in all his Judgments; and to the utmost of his power to maintain the Laws of God, the true profession of the Gospel, and the Protestant Reformed Religion as established by Law; and to preserve unto the Bishops and Clergy of this Realm, and to the Churches committed to their Charge, all such Rights and privileges as by Law do or shall appertain unto them, or any of them.

This glorious Monarch must, from his very Essence, be the Friend, Patron, Protector, as well as Sovereign, of all men of Virtue, Truth, and Innocence. His Subjects are promoted and encouraged by his Virtue, but cannot be molested by his passion or Frailty. His Ministers are responsible for all his Deviations from Justice; and there lies a Remedy in the Courts of Law even against the Demand of the Sovereign in Cases of Right and Property.

Wh u

When the *Engliffman* has nothing to expect of his Prince but Favour and Protection, how dear muft every kind of property be in thefe Dominions? How circumfpect ought he to be to avoid every leaft Appearance of what may impair a Fortune, or difappoint any Hopes of gaining one in this ineflimable Land of L berry?

We are now happy in a Peace with the moft puiffant potentate upon the Continent of *Europe*; but tho we are in that Friendfhip, we are to take Care that, as we are both a trading People, our new Ally may not be too hard for us, as we are ferviceable to each other, and the reft of the World in point of Commerce. It is fo far from a Secret, that it is a declared Circumftance, that the late *Rejected Bill* will come before our Country in Parliament a fecond time. The City of *London*, almoft in every Circumftance, is followed in its declared Sentiments by every other part of *England*; but certainly it can in no point be fo reafonably and juftly imitated as in its fenfe of Trade. There is an Election of Representatives for this Forum of the Mercantil World now approaching; and it behoves every Man who is fo happy as to have a Vote on this occafion, to be very circumfpect in the Choice. An Error in this may perhaps make it insignificant whom he fhall chufe for the future. If any one of the Number of Electors can be at a Loss to know how to determine

termine himself in the Question for or against this important Bill, it may not be an ill Rule to Judge by the Wealth of the Persons for or against it, by their known Integrity, by the Effect it may have upon their own Fortunes, and by their publicly avowing their Thoughts on the Occasion. The Citizens of Rome bred to Eloquence, could not before their assemblies have ever offered Matters more forcibly, intelligently, and warmly, than some Merchants of London, from common Sense and Experience, delivered themselves against this Bill before our Houses of Lords and Commons.

Let the Electors consider, that none are proposed to their Choice but Churchmen, nay (if the invidious Names of Distinction must still be kept on foot) none but Tories, so that the Church of England is intirely out of the Dispute.

That the City of London is infinitely the most trading City in the Universe.

That therefore none ought to represent her in Parliament but Traders.

That the honourable Name of a Trader cannot, properly, be applied to any but Merchant, who are concerned in Exports and Imports.

That all other Traders are on'y subordinate to them, and are no other than the Mechanicks, who either prepare our Manufactures for the Exportation of the Merchant, or
are

are the Dispersers of sovereign Commodities when imported by the Merchant from abroad in Exchange for those of our own Growth.

That such are the only proper Judges of our Trade: These only can go to the Fountain-Head and see the Causes of the Declension and Encrease of our Trade. The Farmer may wonder his Wool doth not come to so good a Market this Year as it did the last. The Weaver that he has not so many Looms going as he had a few Months ago; the Clothier that he hears nothing from his Factors at *Blackwell-Hill*; and these again that they have no demands for their Woollen Manufactures from the Merchant. The Farmer, Weaver, Clothier, and Factor may indeed lament each other, bemoan the Loss of their Trade, but know nothing of the real Cause of its Declension; they sensibly find the Stream diverted from its old Course, but do not see the Dam that stops its flowing, or the new Channel that conveys it from them: It is the Merchant only that has the Science, and sees Trade in its naked Principles and its first Causes: He sees immediately the Designs Foreigners, either slyly to undermine her, or boldly to invade and ravish her; and immediately flies to his Sovereign, and the whole Legislative Body, to protect her.

The Merchants are like so many Centinels placed in all Nations of the World to watch over and defend her. And will not this City

chuse such as these for her Representatives? Will she who subsists wholly by Trade, rather chuse such who are unacquainted with it even in Theory? No, I dare not think so meanly of that wise and honourable Body; but promise my self that in this Parliament, where Matters of Trade seem to be the most important Affairs that will be the Subject of its Debates, the greatest and most trading City in the Universe will be represented by Traders, that is Merchants; for no others properly deserve that Appellation, or can be esteemed proper Representatives of the port of *London*.

While these things are duly considered, and the Subjects of *England* maintain their Property and Wealth under a Sovereign that is their Darling and Benefactor, our Neighbours, in Nakedness and Penury, may tell us as long as they please of the Magnificence and Grandeur of their mighty Monarch, and the gorgeous Attire of his domestick Vassals, without raising our Envy or Admiration.

To the *ENGLISHMAN*.

King-Street, Westminster,

October 9. 1713.

S I R,

‘ **A** Neighbour of mine shewed me, this
 ‘ Morning, my Name in that rascally
 ‘ Paper called the *Examiner*. I am an House-
 ‘ Keeper, and no Body knows who this Fellow
 ‘ is. Tho’ I am now a Corn-Cutter, I have
 served

' Served my Country as a Man of Honour and
 ' a Serjant of Foot ; and as this Fellow has
 ' now fallen upon his Match, I shall make
 ' him know, as soon as I can find him out, that
 ' he shall not treat me with the same Inso-
 ' lence and Impunity as he has the Emperor
 ' of *Germany* and the Duke of *Marlborough*.

John Smith, Corn-Cutter.

Numb. 4.

THE ENGLISMAN.

From Saturday October 10, to Tuesday October 13. 1713.

— *Ne Domo Dominus sed Domino Donus
honestanda est.* Tull. de Offic.

TH E many and great Evils into which this Nation is involved, are, to a great Degree, owing to an affectation of living above our Condition. A Gentleman, the other Day, was bewailing this Source of Misery in the presence of *Neslor*; and hinting to him that it would be very proper to mention it to Sir *Harry Lizzard*, who, though our publick Papers have not taken Notice of him, is chosen a Member for the ensuing Parliament; It would be a very good Entrance into the World, said that Gentleman, for the young Baronet, who is both frugal and generous, would he bring in a Bill for a good and wholesome Sumptuary-Law.

D

This

I served my Country as a Man of Honour and
 a Sergeant of Foot; and as this Fellow has
 now fallen upon his Match, I shall make
 him know, as soon as I can find him out, that
 he shall not treat me with the same Inso-
 lence and Impunity as he has the Emperor
 of Germany and the Duke of Marlborough.

John Smith, Corn-Cutter.

T H E
ENGLISMAN.

From Saturday October 10, to Tuesday October 13. 1713.

— *Nec Domo Dominus sed Domino Domus
honestanda est.* Tull. de Offic.

TH E many and great Evils into which this Nation is involved, are, to a great Degree, owing to an affectation of living above our Condition. A Gentleman, the other Day, was bewailing this Source of Misery in the presence of *Nestor*; and hinting to him that it would be very proper to mention it to Sir *Harry Lizzard*, who, though our publick Papers have not taken Notice of him, is chosen a Member for the ensuing Parliament; It would be a very good Entrance into the World, said that Gentleman, for the young Baronet, who is both frugal and generous, would he bring in a Bill for a good and wholesome Sumptuary-Law.

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This

This would prevent Mens living in Indigence and Anxiety to support an Ostentation of Wealth and Ease; and the Man who lived much within his Fortune, would daily throw up new Bulwarks to support his Integrity against the Allurements of Ambition and the Terrours of Poverty. The sage *Nestor* has a Manner of gain-saying such Persons as he has a mind to improve, by partly consenting to what they have advanced; and then insinuating his Objection to it, as if he was driven to some Absurdity and Inconveniency by a too ready Consent to their Opinion. You say right, said the venerable Sage: There is nothing so absurd, as that Men of no Consideration should be allowed to appear in what Figure, Retinue, and Equipage they think fit, for no other Reason but that the Labour or Ingenuity of others hath left them in a Capacity to support that indecent Splendor. What can be more unreasonable, than that a young Fellow, who has nothing to do but to saunter from one Chocolate-House to another, should be conveyed to his different places of appearing idle and insignificant with the same or greater Pomp, than that of those whose Talents and Merit have advanced them to the highest Station in the Kingdom? But, however I cannot but fear that a Law for abridging such Expences, might have worse Consequences than are to be imputed to the present Irregularity. The Comedies, you see, have

have extirpated the whole Species of Beaux ; and they might be as prevalent towards the Amendment of Extravagancies in every other Kind. There is an unreasonable Want of Moderation, too frequent in those of prosperous Fortunes ; and it is from the Want of a just Sense of the Equality of Mankind, that Men run into such unreasonable Distinctions in Favour of themselves. Such Offenders as these should receive the Chastisement of Wit, and be the constant Subject of Redicule. When Vanity or Pride makes Men careless of offending, as long as they offend with Impunity, it is then they are the proper Objects of Satyr and Railery. My old Friend, Sir *Marmaduke*, was so tender of the least Violation of that Modesty and Respect which every Man ought to preserve towards every Man, that it appeared not only in his Words, his Dress, and his Actions, but also in one further Particular, the manner of driving his Coach : His constant Rule to his Coachman was, *John* remember I am never in Haste. He gave Way to all whom he met, and particularly to loaded Carriages, Carts, or Waggon ; for said he, other Mens Necessities ought to take Place of my Pleasures.

All who have not in some Degree a Temper of this sort, ought to be the Objects of Jest and Derision ; and he who wants these hourly Virtues, ought to be treated as a Bankrupt in the Commerce of Civilities. The venerable
Nestor

Nestor delivered himself familiarly to this Purpose; which made the Company fall into Remarks, that People generally seem to move upon quite contrary Principles.

The Pride of Men both in Publick and Private, to support an unreasonable Superiority to others, (of which there were Instances brought by every Man in the Company from among his own Acquaintance) is the great Source of Domestick Evil amongst us. For which Reason I shall think it absolutely necessary, in order to acquit my self in the Character of a good *Englishman*, to have a strict Eye upon the Growth of Luxury, whether in our Houses, Furniture, dress, or Equipage. In all these Particulars, I shall take upon me to consider whether People assume more than they are able to support or become. For this Purpose, I shall not make any Difficulty to own that I have called together an Assembly of *Magi*, or wise Men, (to whose Familiarity my Patron, *Mr. Innsdale*, introduced me) that have been of great use to me in proposing Schemes for my better Information of what passes in all the Parts of this City and Kingdom. But there are some Persons too great Offenders to be reformed with Admonitions; therefore it will be necessary to place them in such Order of Life as they are fitted for by Nature, wherever it be found that to their own and other Peoples ill Fortune they are placed above it. I have therefore, by the
Force

Force of some occult Sciences, in which I am deeply learned, contrived a magical Vehicle, which shall pass through all the Streets of these Cities (invisible to all but those who are adept in Knowledge) at the most publick Hours of the Day. This shall be driven by a Virtuoso Dustman, who shall not take away the Rubbish of the House, but, as his Business is to remove only moral Turpitude, to take away the unworthy Possessor of it, whether Male or Female. At first Mention of this wholesome Design, the Reader will be convinced that the Institution must be of great and general Emolument. In Cities where there are only Contagions which affect the Body, all Manner of Commerce with the miserable Invalids are interdicted, and their unhappy Coarces, tho' they had been lately inhabited by the most gallant and virtuous Spirits, thrown into the Places for receipt of common Filth, without the Ceremony of Interment; and this only because they were touched with a Calamity to which Mortality is necessarily liable, without any Guilt of theirs to deserve such Treatment. If Preservation of those who are untainted can warrant this Usage of the Calamitous, who are not so by their Fault but Misfortune, how just and equal is this Institution of mine, to carry off, by this my magical Vehicle, Persons who by their Conversations and Vices willingly and industriously spread Contagions, that destroy the Happiness, Wealth, nay the Morality of their Neighbours?

All Persons therefore who are conscious to themselves that they are engaged in any Practice destructive of the good Weal of others, are desired to amend their Lives, for they have not long to remain within the Cities of *London and Westminster*, but must remove, for the common Good, from the frequented Parts of the World, till they are capable of returning to them as useful to it from their services or Examples.

When I am giving my Thoughts a Loose in the Contemplation of the Ways of Men, there is no Man whom I so highly honour as the Merchant. This is
he

he who turns all the Disadvantage of our Situation into our Profit and Honour. His Care and Industry ties his Country to the Continent, and the whole Globe pays his Nation a voluntary Tribute due to her from his Merit. His Hand-writing has the Weight of Coin, and his good Character is Riches to the rest of his Countrymen. All other Subjects of our Island, from the highest to the lowest, are as much below the Merchant in political Merit, as that ravenous Worm in the Entrails of the State the Stock-Jobber. Other Subjects prey upon each other, and one grows richer in proportion as the other grows poorer; which is no more to the whole Body, than the Removal of an Imposthumation from one Limb to another. The Course of Wealth within our selves makes a Distinction between Brethren, but the Merchant is the Child of *Britain* who enriches his whole Family.

I shall think it my chief Business, as an *Englishman*, to do all in my Power to advance the Credit and Interest of this worthy Member of the Commonwealth upon all Occasions. The *Lady* shall understand how much of the Beauty and Ornament of her Dress she owes to the Importer of them; and every *Englishwoman* shall know what to put on, and what to leave off for the Service of her Country. Patches worn on one and the other Side of the Face, have lately distinguished the Parties which were amongst us; but since those are at an end, and the whole Difference is reduced within the Compass of two or three Points, I shall instruct my Female Readers when they are dressed for the Interest of *England*, and when the Fashion would give the Ballance to the Trade of *France*.

Mr. *Ironside* has in this View resolved to give the Sparkler two new Habits, as Models for the Dress of *Englishwomen*; and all Milliners, Tire-women, and others, are hereby required to send in Proposals for their several Wares; and the Sage is resolved to introduce them into publick Notice, according as they excel in Fancy, and consult the Interest of their Country in what they advance for Sale. I will undertake
to

to prove, that as the World now stands, *there is nothing saleable which is indifferent whether we ought to buy or not, as we are Subjects of Great Britain.*

**John Smith, Corn-Cutter, to the Author of the
ENGLISHMAN.**

*King-street, Westminster,
October 12. 1713.*

S I R,

HERE is the *Examiner* has this Day fallen upon several honest and good People, having abused all the great ones in the World till he has no more to say. It is a very hard Case that this Wretch would raise us from Obscurity into Scandal, as he has heretofore endeavoured to bring down great Men from Glory into Shame. I hope, Sir, you know the World too well not to believe he is a Rascal in all this. And as to what he says of the noble Captain who was with the Gentlemen mentioned in his Paper in the Cellar, I will beat him for that in a very little Time. I think the Report of that Conversation in the Cellar may be traced; and I am not far off the Gentleman who makes so free with Men of all Conditions. I shall shew him that I can cut the Head as well as the Feet: And tho' I am a Corn-Cutter, as I said to you in my last, I am an House-keeper. The Fellow talks of Rogue and Rascal at full Length. What can a Man say who owns his Name, and is abused by one who does not own himself? Who is the more unjust, he who with his Name defends an Argument, or he who without any Name calumniates that Person without any Possibility of Recrimination? To be sure the Captain is in the Right to call him a Rascal; and I am so well acquainted with him, as to say he will beg any Man's Pardon for what is past who owns himself the *Examiner*, and begin again upon a new Foot. I was bred a Presbyterian,

byterian, and went to School with People who have made a better Hand of it than I have. Whatever they do, I only cut Corns by coming over to the Church. There is only one thing, noble Sir, by which I desire all that has happened may be examined and considered. The *Examiner* pretends he acts for the Government and the Ministry; let him own himself if he dares. Other Men, who, according to the *Examiner*, are Enemies to the Government and the Ministry, are ready to answer for all they have asserted. Shall he who asserts he defends Persons in Authority, and hides himself, be believed before him who speaks things disagreeable to those Persons in Authority, and offers himself to Examination? It is Nonsense to talk so. Let all guilty Men be punished; and let me desire you to have a strict Eye upon what the Fellow says about the Cellular: And as to the rest, leave him to,

S I R,

Your most humble Servant,

John Smith.

P. S. ' He has used my Name without my Authority; I know no more than you do of this Letter of to Day.

THE
ENGLISMAN.

From Tuesday October 13, to Thursday October 15. 1713.

— *Cuncti se scire fatentur*
Quid fortuna ferat populi, sed dicere nesciunt. Virg!

THE Enemies of the Constitution assume every Day a new Audaciousness, and leave no Arts unpractised to undermine it. There is a Printed Paper given into the Hands of Passengers *gratis*, entitled, *Seasonable Enquiries relating to the Birth and Birthright of a certain Person*. By the *certain Person* is intended the Pretender to Her Majesty's Dominiions; and the Word *Seasonable* implies, that the Author supposes it is now the proper Time to give out Insinuations, to his Advantage. The fifth Query runs thus;

Is the Birth of a Child owned by both Parents to be doubted of, which was never disproved by
E the

the next Heir who called it in question ; and who declared to the World that he would refer the Examination of it to certain Judges who assembled, but never did refer it, nor propose it to them, as he declared he would, tho' the Assembly were of his own Party, and several times called upon, and challenged by the Child's Father, to enquire into the Birth ; Nay, tho' the said next Heir were got into Possession of that Station, which the Child's Father did claim while he lived for himself, and for his Child upon his Demise ; and tho' the said next Heir was thus bound in Honour and Conscience, had Power as well as Will, and Opportunity as well as Interest to have disproved it if he could have done it ?

There is no Room to doubt but this Query alludes to the Pretender, and is designing to blast the Memory of King William, tho' Her Majesty sits on the Throne as his Successor, and holds Her royal Crown and Dignity by the same Settlement which placed them on the Head of that our glorious Deliverer. There is nothing in this Query which is not a plain Insinuation against the Right of Her most Excellent Majesty. But the Querist, and all others of his Opinion, may be assured, That there is no Man in England who understands the Constitution of his Country, that is at all concerned who were the Parents of the Child he talks of : We all well know he is not only lawfully excluded from what Estate his Parents, whoever they were, might have had

had among us, but also from the Birth-right and Freedom of an *Englishman*. The Pretender stands in our Law a Traytor to this Nation; and we all remember him the Invader of it: But by what Means, Methods, or insinuations it is come to pass that his Name has since been familiarized to Mens Imaginations, and that this Querist thinks himself at present very seasonable in the Questions he proposes in his Favour, is a Matter worthy Consideration. However, it shall now suffice to say, That by all Laws Divine and Humane he is an utter Stranger to us, but as he is an Enemy.

What may give this Querist Hopes that he is seasonable, may possibly be, that we have frequently handed about amongst us Rumours of this young Man's Conversion to the Protestant Religion. But the World has seen too much of Occasional Conformists in Thrones, to want Abhorance of such an Expedient. It is a melancholy Subject we entertain our selves with, when we consider that it is possible for a Nation so Injured as this has been, to bear the very mention of any thing which tends this way. But it adds to our Security against this Insolent, That the succession to the Crown is settled on the Family of a Prince who is Wise, Valiant, and Rich. The Liberties of *Europe* are concerned in our Safety against this Impostor; and should he by foreign Force be imposed upon us, that Circumstance
would

would determine the Fate of our Neighbour Nations. But, say they, a Prince who shall have ascended a Throne, is then to consider his own Interest and that of his People. Wretched Condition of that Nation, who could expect no Good of their Monarch, but from his ingratitude to his Benefactors.

The Querist will find himself very much out in his Calculation of a time *seasonable* for his Enquiries: He will find the quite contrary, that our Animosities are allayed; that the implicit Rage is over; that *Englishman* begins to talk to *Englishman*; that a Reason is now expected for every thing which is advanced; that the present Ballance of Power in *Europe*, is what awes our Madnes into some attention to our Condition; that we have disarmed; that *Dunkirk* not yet wholly demolished, and the *Bona fides* of a Treaty, are our greatest Security against the Ambition of the most powerful Monarch of *Europe*. The Earth we see, is visited all around; in some Parts of the World Men are seized with Contagion of their Bodies, in others with the Insatiation of their Minds. This is a plain Observation; it grows into the common Sense of Mankind: And this *seasonable* Querist will find, to his Confusion, that this Glorious Spot of Liberty will no more be imposed upon by general Suggestions and Insinuations against its true Welfare and Interest. It is come to that, that People must prove what they say if they would be

be believed: It is not now as when the incendiary marched round the Kingdom, and triumphed over it for its Mercy to him. Our Prepossessions are over: We know it is not the Cause of Religion that is now in Dispute, that and its Ministers are in Safety: Whence can Men give us new Apprehensions? How shall our Interests be still divided? What have we now to fear, but merely as we are *Englishmen*? Happy were we were there any thing of inferior Consideration to amuse us with, that could take off our Terrors of the Bill of Commerce against our Trade; of such Insinuations as these of the Querist, against the Fears of the Pretender.

While the Generality of Mankind are inattentive to the common Good, and Men of Wisdom and Experience move with too much Caution, bold and enterprizing Adventurers step over them both, and reach at what they please with Impunity. When such Pamphlets as this of which I am to speak, are handed about with the Introduction of being *seasonable*, it behoves every Man who loves his Country, himself, his Family, or his Fortune, to be very vigilant, lest such factious Persons may see Opportunities present themselves, of which the rest of the World is not apprehensive. Let us not, because we are so lately recovered out of a Calenture, think our selves incapable of dying of a Lethargy.

As

As for my Part, I shall make no Manner of Scruple to speak my Thoughts on this important Subject : Nor am I in the least dispirited at seeing other Men ill treated for their Zeal to their Country, as in the Dispute concerning the Demolition of *Dunkirk*.

I say then it is come to that Pass, by I know not what Fatality, that *France* is so much exalted above her victorious Enemies, that she can, if she pleases, go a great way towards imposing upon us the Pretender to Her Majesty's Dominions ; and might, in all humane Probability, succeed in such an Attempt if our Neighbours should not in our Time of Need interpose in our Behalf.

Every Man who goes into Company in this Town, must have observed that the Interests of the Impostor are considered at every Table and his attempting upon us one Day made the Subject of common Conversation.

It behoves therefore all honest Men, no longer to treat Persons who advance Tenets favouring the late Invader of their Sovereign and her Dominions, upon an equal Foot in Conversation ; but to oppose and shun them, as accomplices of him, whose Success is incompatible with the Honour, the Property, the Religion, the Liberty of their Country.

It is the most abject Meanness to be cold or indifferent upon this Occasion. It is no Matter what imputation of being too busy Men fall under, when their Negligence of what
moves

moves their Concern must argue the utmost Stupidity. But the unhappy Animosities which have reigned amongst us, have made each Side reduce it self to an Absurdity from the Violence in opposing each other. While the one urges a Parliamentary Title, his Warmth betrays him into Expressions disrespectful to the Sovereignty; while his Opponent expresses his Indignation at Principles too near the Sentiments of Commonwealth's Men, with carrying too far the terms Hereditary and Indefeasible; let them both agree, that the Queen is vested in all the Rights inherent to the Crown of *England*; and, in Default of Her Issue, same Titles devolved upon the House of *Hanover*. When we talk of Hereditary in general, all who can be persuaded that the Pretender is the Son of *James II.*, may be insnared to conclude, that his Title is superior to that of any other upon the Earth. But when we allow that the Act of Settlement, and the other subsequent Acts, have well vested all possible Title in Her Majesty and the House of *Hanover*, the *Englishman* has but one View before him; and any Title of the Pretender, of whomever Born, is as remote as that of the *Tudors* or *Plantagenets*, or any other extinct Family.

In this plain Rule, for the Direction of our Obedience, we have nothing to divert our thoughts from pursuing the real Interest of

of our Queen and Country; and all, as one
Man, will Joyn in a common Indignation a-
gainst all who would perplex our Obedience,
as faithful Subjects and Englishmen.

Numb. 6.

THE ENGLISHMAN.

From Thursday October 15, to Saturday October 17. 1713.

— *Quid nota furem*
Quid delubra juvant. Virg.

I Had it in my Thoughts to give the Town a more particular Account of the trust devolved upon me by Mr. *Nestor Ironside*, the late *Guardian*; but shall let the following Letter, written by a young Gentleman who has lately taken Orders, have the Precedence of any thoughts of my own, and whatever may relate to my private History or Concernments:

To the *ENGLISHMAN*.

Dear Countryman,

Oxon. October
11, 1713.

I Have lately entered into my Twenty sixth Year, and received the Honour and Happiness of completing my Studies, and

' and devoting my self to the Service of Hea-
 ' ven in the full Youth and Vigour of my Life.
 ' As I am now vested with the proper Au-
 ' thority, and I trust with an Incunation to
 ' do my utmost in my sacred Function for the
 ' Good of Mankind, I am mightily scandaliz-
 ' ed at a secret Disinclination I observe in
 ' some Men towards the Order in which I am
 ' initiated. I know not by what means it
 ' happens, that the Clergy are by some Men
 ' thought in a different Interest from that of
 ' the Laity ; and there is an oblique Behavi-
 ' our towards us, as if we did not stand upon
 ' the same Bottom in our Civil Rights and
 ' Privileges. This Prepossession has an ill
 ' Effect ; for it is the first step in the Art of
 ' Persuasion (which we are obliged to study)
 ' to make Men benovolent towards us. In
 ' order to take off this evil Impression which
 ' Persons untouched with Religion have en-
 ' tertained, I shall make it my Business to a-
 ' vow, That I hold all Tenures which I shall
 ' obtain in the Church, by the same Laws
 ' which other Gentlemen have theirs, who
 ' are possessed of such Lands as belong to
 ' Priors, Convents or Abbies before the Re-
 ' formation. I have, Sir, an elder Brother
 ' who is Master of a very great Estate in
 ' Church Lands ; and he has lately named me
 ' for a Living, of which he had the Advow-
 ' son. My Parsonage House stands on the
 ' very Ground which was possessed by the
 ' prior,

• Prior, in the time when all the Lands a-
 • round it were subordinate to him, and were
 • the Propreity of him and his Monks. I have
 • the greatest Abhorrence imaginable of en-
 • tertaining the least thought that the Estate
 • of my Brother, tho' a Layman, is not now
 • as justly in him, as the Residence of the Pri-
 • or is now in me a Clergyman. On the contra-
 • ry, I shall always honour him as my Friend
 • and Patron ; and should be loath to change
 • the Condition I am now in, with all the Privi-
 • leges which attend an *English* Clergyman,
 • for the Monastick Pride and Wealth which
 • was once possessed by him, who before the
 • Reformation lived on the Spot which I now
 • possess. To be introduced into the Honours
 • and Privileges of Marriage and Alliance
 • with the rest of my Countrymen, is one
 • Consideration which the Protestant Divine
 • has above those of the Romish Superstition.
 • We are in the Possession of Beauty and In-
 • nocence as well as other Gentlemen, and no
 • ways debarred, within just Rules and Laws
 • any Gratification which our Senses can Ad-
 • minister to us. All the train of Obligations
 • and Charities which arise from the Source
 • of good Society, Marriage attend us as well
 • as other Gentlemen ; and Sir, I hope you
 • will not believe us careless or negligent, as
 • Men of Honour, of what ought to be as
 • dear to us as the rest of the World. It is
 • not to be imagined that among so great a
 • Crowd

' Croud of Men as take upon them the ho'y
 ' Orders, there will not be some who think
 ' it a shorter way to bring Multitudes over to
 ' their Tenets by Persecution than Convicti-
 ' on ; who will not enlarge the Word Church
 ' to serve the Ambition of Churchmen ; and
 ' impose upon the Credality of their Hearers
 ' to think Religion is concerned, when only
 ' their own Interest, Pride and Vanity are the
 ' Motives of their Clamour. However I
 ' shall not be so cold or indifferent to the In-
 ' terest of my own Order, as to disown that
 ' I am very well pleased the Laity have been
 ' of late pretty well mortified for their Rai-
 ' lery, their Negligence and their Redicule
 ' of us. They are but shallow Politicians,
 ' who imagine they can carry on the Business
 ' of a Nation, where a Tenth of the Land,
 ' or its Product is vested in a Set of Men, ele-
 ' vated above the rest by Education and libe-
 ' ral Arts, without a good Corrospondence
 ' with such Possessors, and obliging them
 ' with something more than the Forbearance
 ' of doing them Hurt. I say Men in the fir t
 ' Stations ought to let us be assured of their
 ' good Will, and own their want of our Con-
 ' currence in the influencing Mankind or they
 ' must expect the Generality of us will have
 ' worldly Thoughts enough to make them see
 ' they want us at their Peril.

' When we are properly treated, we are as
 ' good Englishmen as the most Zealous of you
 all ;

'all; and till we are justly offended at your
 'Unconcern for us, we shall enjoy our own
 'quiet Possessions as chearfully as you do:
 'But if we think you could be as easy in alter-
 'ing the Estates now in us into so precarious
 'a Condition as the Clergy of *Holland*, their
 'will be those among us who will make you
 'apprehend we can go a great way in being
 'as powerful as the Clergy of *Rome*. We are
 'very well satisfied that we are blended with
 'the Nobility, and are of the same Order in
 'Life with the Gentry, and the meanest of
 'us above the Commonality. This gives us
 'just Opportunities to affect the Minds of
 'Men with due Regards for us, and to resent
 'their Kindnesses or Injuries upon a Level
 'with the greatest of our Nation. We shall
 'go upon no other Foundation than such civil
 'Settlements and Pretensions while we are
 'well treated; but when ill, there will ever
 'be those found who will urge Dominions and
 'Graces from above to our Reinforcement.

'But it is to be hoped the Necessity of re-
 'viving these Matters is at an end; and that
 'Sanctity of Life, and elegant Manners, are
 'the only Assurances we need us for our future
 'Safety and Happiness.

'It is to be hoped there will be hereafter
 'proper Care taken to preserve us from all
 'Manner of Jealousy by an apparent Zeal to-
 'wards us; and not only as I said before, an
 'Abstinence from doing us Hurt. This will

make it our secular as well as spiritual Concern, to confess that the holy Oracles have described no particular Mode of Power and Establishment for the Civil Accommodation of Clergymen; but that that Circumstance is wholly left to the State, or Monarchy. where it happens that Christianity shall take Place.

I cannot on this Occasion enough applaud a very excellent Treatise. called, *The 13th Chapter to the Romans, vindicated from the abusive Senses put upon it: By a Curate of Salop.* That ingenious Author falls into this Expedient to examine the Pretensions of forming Schemes of Power from the Authority of the Scripture. He supposes all the different Forms of Government which are now in the World had been in Being when the 13th Chapter, so fruitful of Politicks was written; and unanswerably proves, that the said Chapter would have disturbed not one of them: Nay, so far from it, that it would have made the Subject of any one of these Governments so much the better Subject to that State, whatever it should be, by becoming a Christian. When the Curate has cleared this Point, he has this close, plain, honest and comfortable Doctrine. He shews us that the 13th Chapter to the Romans requires of no People any more Submission to the higher Powers than the Laws of their several Countries require: That it exacts no other

Obedience

' Obedience than the Laws exact. That it for-
 ' bids no other Resistance, than the Laws of
 ' that Country forbid: And that it damns no
 ' Man, for making such Resistance as the Laws
 ' of his Country allow him to make, be it more or
 ' less. And after all this, I have the Presumption
 ' to say, that there is not a better Subject in all
 ' the Queen's Dominions than I am: I tell my
 ' People that She is the Lord's Anointed; that
 ' She possesses the Throne, as well by the Act of Set-
 ' tlement, as by an Hereditary Right, as being
 ' the Daughter of King James; the Title and
 ' the Hopes of the Pretender (be they what they
 ' will) having been extinguished by an Act of Par-
 ' liament; so that no Body can or ought to come
 ' between the Crown and Her. I shew them
 ' moreover, that to preserve the Protestant Re-
 ' ligion (which would be utterly subverted should
 ' any Papist come to reign over us) an Act of
 ' Parliament has quite cut off the Hereditary
 ' Right of more than twenty several People, (all
 ' of them Papists) to settle the Crown upon the
 ' House of Hanover, and given to them (as long
 ' as they continue Protestants) an Hereditary
 ' Right also. I tell the People also that Govern-
 ' ment is the Ordinance of God, so beneficial to
 ' the World, that without it, they could not live
 ' in Peace, nor have any Property, nor enjoy any
 ' good thing of this Life; nor ca' either House
 ' or Land, or Meat or Drink, or Cloathing, their
 ' own; but that every thing would be taken from
 ' them, by such as were cunninger or stronger than
 ' they.

‘ they : And that they cannot love or thank God
 ‘ sufficiently for such a Blessing, as secures all o-
 ‘ others to them.

‘ I will not make my Epistle too long for
 ‘ your Paper: I sat down to write only to
 ‘ admonish you, that when you set up for
 ‘ *Englishman* in the aggregate Sense of the
 ‘ Word, you take us with you ; and also that
 ‘ all you Laymen remember what Opportuni-
 ‘ ties we have of a fair Audience for our Re-
 ‘ dress when you use us ill. Pray let us be
 ‘ good Friends ; which I desire in the Spirit
 ‘ of a Patriot: For the Laity can only press
 ‘ us to our Preferment, but we can them to
 ‘ their Ruine.

I am,

S I R,

Your faithful Friend,

and humbl: Servant;

Theophilus Deacon.

THE ENGLISHMAN.

From Saturday October 17, to Tuesday October 20 1713.

*Quod Tu cum olfacias, Deos rogabis
Te ut totum faciant, Fabulle, Nasum. Catullus.*

‘ **U** NDER the Title and Character of
‘ my Paper, I shall not think Dis-
‘ courses which regard polite Learn-
‘ ing at all degressive from my main Design,
‘ which is, to Collect all I can for the Im-
‘ provement of our publick Spirit. It has
‘ been remarked, that when the Taste of the
‘ Age has been good, as to Literature, every
‘ thing else has been proportionably well con-
‘ ducted: But it is the Misfortune of our
‘ Time, that People think it as easy to be
‘ Criticks as Politicians.

T H O S E who set up for Criticks in Poe-
try, and are met with in ordinary Con-
versation, may be reduced to two Classes;
such as judge by *Rule*, or such as judge by
G *Nature*.

Nature. The first are Men of little or no Taste, who having read over the Mechanical Rules, and learned a few terms of Art, are able to point out palpable Faults or Beauties in an Author, and thereby gain a Reputation for *Learning*. The others are generally Talkers, of glittering Fancies, and hurried Imaginations; who despise Art and Method, who admire what was never said before, and effect the Character of *Wits*. It is pleasant to see the Men of Judgment start at a Turn or Metaphor; and the men of *Taste*, as they call themselves, yawn at a plain and noble Description. A *Natural* Critick looks upon a *Regular* as a Dunce; and the *Regular* thinks the *Natural* little better than a Coxcomb. If you ask the one his Opinion of a Tragedy, he will repeat a *Rant* with Rapture, and dwell with delight on a *Smile*; the other will applaud the Strictness of the *Unities* and discover that the *Action* hath a *Beginning*, a *Middle*, and an *End*. Jack *Lively*, who pities the Ancients, insults his Adversary, Sam *Scrupel*, very often with *Waller* and *Cowley*. Last Night he repeated in a tone of Triumph,

*The trembling Strings about her Fingers croud,
And tell their Joy for every Kiss aloud:
Small Force there needs to make them tremble so;
Touch'd by that Hand, who would not do so too?*

Scrupel shook his Head; and having har-
ranged

rangued upon Strength and Simplicity of Thought, retorted the following Lines upon him out of the same Author, with an Accent solemn and theatrical.

*Bermudas wall'd with Rocks who doth not know,
That happy Island, where huge Limons grow ?*

To conclude this Comparison ; The cautious Criticks are like the Subjects of an arbitrary Prince ; the licentious are in a State of barbarous Anarchy ; but the free Critick, like a free *Britain*, is governed by the Laws which he himself votes for ; whose Liberty is checked by the Restraints of Truth, and the Monarchy of right Reason,

A Man who trusts entirely to his natural Talents, is often governed by Caprice and can give no Reason why he is pleased. Thus a fanciful Fellow, who amuses himself with the Woods and Mountains which he discovers in the Clouds, is angry if his Friends are not charmed with the air, Landskip. On the contrary, a Critick who tastes just according to Law deceives his own Heart, and talks of Beauties celebrated by others, which he cannot see himself ; like good-natured Travellers, who own they perceive Objects at a Distance, out of pure Complaisance to the Master of the Company. But a true Judge of Writing is like a Painter or a Statuary, who doth

doth not content himself with shewing fine Images of Nature, unless he likewise informs the Spectators wherein the Beauties consist; whence arises the Property of Colouring, and Juilness of Symmetry.

To a good natural Discernment Art must therefore be joyned to finish a Critick. Without a natural Talent, all the Acquirements of Learning are vain; but Nature unassisted, will go no great Lengths. The Soul of Man indeed loves Truth alone; but is easily led to mistake Appearances for Realities if Judgment, which is built upon Experience, doth not direct Penetration. Life being short, will not give us time to gather a necessary Stock of Experience our selves; for which Reason we must borrow from our Ancestors, as they borrowed from those who went before them. By their writings we can trace the several Arts back to their Originals, and learn in an Hour what by tedious and gradual Deductions was the Work perhaps of several Ages. A *natural* Critick will readily own that he formed his Judgment by Degrees, that he grew wiser and wiser by Experience. One who joins Art to Nature doth the same thing, but doth it more effectually; He throws himself back into ancient Time, live a thousand Years of Criticism in a Month, and, without stirring out of his Closet, is a *Greek*, a *Roman*, a *Frenchman*, and a *Briton*.

A moderate Search into Antiquity will teach us, that Nature is not cramped, but assisted, by artful Authors ; who complain of such restraint, are like Clowns under the Discipline of the Dancing-Master. Whereas the Well-bred know, that a graceful Motion is the most easy ; and Art is only the unlearning of what is unnatural. In antient Greece and Rome Rhetorick was therefore the Foundation of their polite Learning, their Children were instructed early in the Rules of Method, and the Property of Thought and Stile. Having imbibed in their Youth these unerring Maxims of good Sense, we find there most trilling Compositions, at least, uniform ; And whether they write in the Dramatick, Lyrick, or Epick Manner, they seldom fail to keep up to the several Characteristicks, which distinguish those various Kinds from one another. An Heroick Poet assumes a Character manifestly distinct from a Writer of Pastoral ; a Complainer in Elegy is under a different Inspiration from that which breaks out in an Ode. The same Man, under these various Denominations, is, in Effect, so many different Persons. If he speaks, if he thinks, in one Kind as he doth in the others, he confounds two or three Characters. It is not the Muse, the Lover, the Swain, or the God, but *Bavins* at hard Labour in his Study,

A nice and subtle Judgment in Poetry, hath, in all polite Nations, antient and modern, been happily compared to the Delicacy of Taste. Now a Taste cannot be fine, if it only distinguishes things sweet from bitter, or pleasant from nauseous. No Gentleman that drinks his Bottle, pretends to a tolerable Palate, unless he can distinguish the Wines of *France* from those of *Portugal*; and if he is perfectly nice, he will tell you, with his Eyes shut, what Province, what Mountain supplied the Liquor. Every Man, born healthful, is indeed naturally capable of distinguishing one Juice from another. But if he hath debauched himself with sophisticated Mixtures, it is Odds that he will prefer the Bad to the Good; that he will swallow, with Transport, what was squeezed from the Sloe, and make Faces at the *Burgundian* Grape.

Since the Pleasure arising from the polite Arts, is infinitely beyond the most refined Sensations, he cannot be esteemed an useless Man to his Country, who endeavours to direct Mankind in the Choice of the most exquisite and elegant Satisfactions. It is yet further an Encouragement to Men of fine Spirits and beautiful Imaginations, to have their Works exhibited advantageously to the world, and rescued from Ignorance or Envy. There is not, perhaps, so much Vigour of Mind and Vivacity required in a Critick as in an Author.

But

But Delicacy alone can discover Delicacy. An ordinary Spectator is able to describe the fine Mouth of *Cleora*; the full Eye, the open Forehead of *Chloe*; But who shall explain why *Amoret* is agreeable? What that Air is, which is not to be accounted for in any one or other Feature, but results from the Union of all? Who can tell what is the Contexture and Shape of those Particles which produce an Idea of a grateful Taste to the Palat? And what Beau knows the Philosophy of the Perfume which emboldens him to appear amongst the Ladies? Much more difficult is the Task to explain the perplexed Delicacies of Poetry, to present its secret Beauties to the Eye, to make the Majesty of it familiar, and account for its glorious Confusion.

Numb. 8.

THE ENGLISHMAN.

From Tuesday October 20, to Thursday October 22 1713.

Id cinerem & manes credis curare sepultos? Virg.

Letters from Correspondents begin to be very numerous; but the Author of the following Epistle talks with so much Confidence of the thing he relates as matter of Fact, that I cannot but take Notice of it, and offer it to the Reader's Mirth, Grief, or Indignation.

S I R,

I Take the Liberty to inform you of a very notable Circumstance, which really happened at the Election for Members of Parliament in our Town. The Circumstance was this. One of the Officers of Justice (whom I shall not rightly name, but call *John Stiles*) died on *Thursday*; and a zealous Man, who thought a Vote ought not to be lost on this great Juncture of Affairs, the next Day hired a Porter to Vote in his Name for the Party to which *John Stiles* was a zealous Opponent. The Porter did not know the Person of the Man whom he had Counterset; but an Elector stood by at the Poll that was *Mr. Stiles's* particular Friend, and had been at his Funeral the Night before; and well acquainted with the usual Stand of the Porter. The Elector, who is one of those ingenious Persons whom they

H

call

call Waggs, and particularly excellent at that exterior Wit called Grimace, let the Matter pass at present ; and immediately thought of making Mirth of the Accident that Night at his Club. When that facerious Assembly was met in the Evening, our Elector gave them an Account of what passed that Day at the Election ; and after having given the usual kind Names which one Side bestows on the other, said to a Gentleman with the longest Pipe at the upper end of the Table, Mr. Deputy you are a Justice of Peace, you know how to deal with the Rogue ; but, continued he, let me talk to him at first a little in Private. Agreed it was ; and the Porter called into a next room, into which there were the peeping Holes frequent in Taverans. The Elector kept the Fellow in a long and particular Direction, with a Letter in his Hand, bidding him turn up this Alley, and out of such a Lane ; and if such a one came to the Door, to ask for such a one, without giving the Letter - but if it was a brisk limpering Maid, then he was to call her Mrs. Alice, and if she answered to that Name, to slide the Letter into her Hand, but let no Body see. Ay, ay, nodded the Porter. But, Sir, whom must I say I came from. Here the Wagg drew in his Breath, goggled his Eyes, and then fixing them dreadfully upon the Fellow, Thou wicked Wretch, said he, I am John Still. The Porter swooned away, the Elector vanished ; Drawers, Smokers, and a large Assembly of Drunk and Sober, from all parts of the House, were in an Instant in the Room ; and the Porter, after being chafed and clamoured into Life, stared about, took by Degrees Courage from seeing so many People round him, desired to know if there was ever a Justice in the Room, but did not stay to be answered, but confessed his Wickedness before all the Company, by way of Penitent, and made Inferences that he had been struck dead for wronging a dead Man ; added, that the Devil had appeared to him, and tempted him to carry a Letter privately

to one *Alice*, but he did not name her other Name ;
 but it was, as it should seem, to deceive her Mistress
 into ill Courses. He ended, to the no small Tri-
 umph of the Wagg, that he would go to the other
 Gentlemen Candidates and confess his false Vote ;
 and further said, he would never carry any Letter
 to any Woman as long as he lived, especially to the
 Wife of any worthy Elector of this Town, which
 he had attempted to deceive by voting for the
 Dead.

This Story causes Speculations about this Town ;
 with some, as if the Fellow had really been visited
 by *John Stiles* ; with others, as the Master of the last
 Iniquity, and an Offence against our Liberty and Pro-
 perty in the first Concoction, in the Choice of Repre-
 sentatives who may be Legislators. We have a deep
 Civilian here, who says the Porter's Offence is For-
 gery *in primo gradu* ; not only Forgery of the Will,
 but of the Man also ; not only Forgery of the Will
 and the Man, but also Forgery of the Will, the
 Man, and his Opinion. He has, according to this
 learned Man, virtually offended all Laws both Hu-
 man and Divine ; all Humane, by pretending to create
 false Makers of Laws ; all Divine, by bringing a-
 gain above Ground a Person buried by the Church
 according to the Rights instituted for that Purpose :
 Nay, he went so far as to doubt, whether after a Man
 was legally interred, that is to say the Words *Dust* to
Dust pronounced by a Parson in holy Orders ; I say
 the Doctor doubted, whether, after the Ceremony
 was gone so far, that the Person should awake, he
 was not *cruciatior mortuus*, and so ought to lie still. He
 concluded *a Fortiori*, how illegal is it in this Criminal
 to be the *persona*, to act for this same *Stiles* as if still
 living ? I thought the Doctor carried this Matter
 too high ; but resolved to lay it before you with
 great Respect ; and am,

Sir, Your humble Servant,

Philangelus.

Dear

Dear Countryman,

THE publick Spirit you have discovered in your first Papers, encourages me to bring a Complaint before you, which it is your Province to redress. You know, Sir, in how important an Affair the Nation has been employed these two last Months; and I don't doubt but you reflect with Melancholy on the Practices that have attended it. The more flagrant ones are too notorious to need enlarging upon; I shall confine my self to an Abuse that has at first Sight an Appearance of Innocence, but is indeed of very dangerous Consequence, and deserves your severest Censure.

When Candidates have offered themselves to serve their Country, it seems reasonable to enquire in what Manner they have already acted in the same Trust, and whether they have shewn a due Regard to the Liberty and Prosperity of the Nation. Without this Enquiry is made, it is in vain to expect a well-chosen Representative; and yet of late when such Considerations have been started, as that this Man was for encouraging Trade, the other for ruining it, or the like, great Numbers of Men, and especially of a venerable Body, instead of debating whether the Charge was just or not, had this short Answer ready. That they did not understand Trade, but were sure these were honest Gentlemen that they would Vote for, and were better Judges of the Matter than themselves. If you urge them with plain Facts, That they may inform themselves about it with a small Proportion of Reading; they tell you smartly they have other Business than to trouble their Heads with Politicks: And yet these Gentlemen are as warm in their ways of acting in Publick Matters, as if they understood them to the Bottom. Is it not strange, that Men who value themselves on their Ignorance in worldly Affairs, should pretend to make Laws for their Country, or chuse who shall make them, which comes to the same

' same thing? Is it fit to act by Chance in so impor-
 ' tant a Trust? Does it not become them to shew a
 ' religious Fear of meddling, when they may as likely
 ' betray as serve their Country? And can this Uncer-
 ' tainty be avoided, if People will take every thing
 ' on the Word of a few leading Men, whose Interest
 ' it may sometimes be to deceive them? Can any
 ' thing be more ridiculous than a blind Faith in ma-
 ' naging the things of this World? And would not
 ' Men that act upon such Principles do well to consi-
 ' der, whether *Luther* and *Calvin* could ever have
 ' made Converts from the Church of *Rome*, if they
 ' had all been such Bigots as to stand to this Answer;
 ' The Pope is a wise and holy Man, and the Council
 ' of *Trent* is an Assembly of learned Divines; we be-
 ' lieve they are the best Judges in Matters of Faith,
 ' and we will hear nothing you can say to the con-
 ' trary?

' I hope, Sir, you will give our Countrymen warn-
 ' ing of the Mischiefs of such Principles; and let
 ' them know it is their Duty to study Politicks as
 ' well as Ethicks or Morals; the one in the Greek
 ' signifies our Duty to our Neighbour, and the other
 ' our Duty to our Country. And if we believe that
 ' Religion commands us to study the Good of every
 ' single Man as much as lies in our Power, can we
 ' think it allows us to trifle with the common Happi-
 ' ness of many Millions of our Fellow Citizens?
 ' Men of base Minds are acted by nothing but Self-
 ' Love; a second Order may be reckoned to extend
 ' their Affections to their Families and Kindred; but
 ' Men of truly generous Minds confine their Love to
 ' nothing less than their Country. And when they
 ' consider that by their Neglect Thousands of their
 ' Fellow-Subjects may be reduced to want, and their
 ' Enemies enriched by their Spoils; that their Laws
 ' and Liberties may be left ungarded; and their Reli-
 ' gion so far abolished, that they may be allowed to
 ' exert no part of its Exercise but that of suffering
 ' for it; Men who think thus far, will set their whole
 ' Strength

‘ Strength to oppose the Beginnings of such Dangers,
 ‘ and if false Steps have been made, endeavour to re-
 ‘ dress them before it is too late, I shall trouble you
 ‘ with no more Reflections at present, but only desire
 ‘ you to publish these few under your Protection.

I am, Sir, YOURS,

Anglo-Britannus.

P. S. ‘ I am glad to find (for all your Title) you
 ‘ have no Design against the Union.

S I R.

‘ I Am the Person who writ to your worthy Prede-
 ‘ cessor, the most venerable Nestor, to assure him
 ‘ that I have in a Vault under the Exchange, in Corn-
 ‘ hill, over-against Pope’s Head-Alley, a Parcel of French
 ‘ Wines full of the Seeds of good Humour, Chearfulness,
 ‘ and friendly Mirth. That wise Philosopher made it
 ‘ a Scruple of Conscience to recommend it till he had
 ‘ tasted it. I sent him a small Quantity to take off his
 ‘ Qualms; and if you had the Honour to partake of
 ‘ it, I hope you will give the publick Notice in my
 ‘ Favour. The Gentlemen of the long Robe will not
 ‘ be reminded of Business which they have forgot,
 ‘ tho’ they were paid to take care of it, without their
 ‘ Error be mended by fresh Fees from their Client.
 ‘ All the learned World take upon them after this
 ‘ Manner to tax the Illiterate; and if the same Person
 ‘ is to be paid twice for the same thing, much more
 ‘ shall I think it but Justice to separate my Merit to-
 ‘ wards the Guardian from any Pretensions towards the
 ‘ Englishman. But you are so warm in this latter Cha-
 ‘ racter, that I fear you will have an Aversion to my
 ‘ Liquor because it is French; but I am an English
 ‘ Scholar, and read our Poets, and must therefore
 ‘ beg Leave to recite to you that of Dryden,

Tho’

*Tho' at the mighty Monarch you recline,
You grant him still most Christian in his Wine.*

' Thou jolly Son of Nester, be convinced that there
' is neither High nor Low, Whigg or Tory, against
' good Liquor. If the Bill of Commerce should pass,
' it will be all our Comfort; if it should not pass,
' we shall be able to pay for it be it never so dear.
' In the mean Time I sell it by the Gallon, as cheap
' as you can buy it any where by the Hoghead, and
' shall afford it to any Persons in the Name of the
' *Englishman* at the Rate of Two Shillings a Quart.
' I dare say you have tasted it; therefore let the Word
' be, *Drink and drive Care away*, if you would oblige

From my Cellar in Cornhill,
October 19.

Your Subterranean Friend,
And most humble Servant,

Charles Fary:

S I R,

' **A**S you are an *Englishman*, I desire of you to in-
' sert this Advertisement in a conspicuous
' Manner in your Paper. A Discourse, now
' ready for the Press, is designed as an Antidote
' against the treasonable Insinuations which are licen-
' tiously handed about the Town, and is Entituled,

' *The C R I S: Or, A Discourse plainly shewing,
' from the most authentick Records, the just Causes of the
' late happy Revolution: And the several Settlements
' of the Crown of England and Scotland on Her Ma-
' jesty; and on the Demise of Her Majesty without Issue,
' upon the most Illustrious Princess Sophia, Electress and
' Dutchess Dowager of Hannover, and the Heirs of Her
' Body,*

Body, being Protestants; by both Parliaments of the late Kingdom of England and Scotland; and that no Power whatsoever can Barr, Alter, or make Void the same: With some Seasonable Remarks on the Danger of a POPISH SUCCESSOR.
By

Richard Steele, Esq;

The Price of this Discourse will be but One Shilling; and the Persons who are willing to Subscribe for Numbers of them, are desired to leave their Names and such Numbers with Mr. Samuel Buckley at the Dolphin in Little Britain. I beg the Favour of you to insert this in your very next Paper; for I shall govern my self in the Number I Print according to the Number of Subscriptions.

I humble

Servant,

The Publisher.

Printed by J. Carson, in Christ-Church Yard.
1713.

THE ENGLISHMAN.

From Thursday October 22, to Saturday October 24. 1713.

Ἀνδρὶν γὰρ οὐδὲς οἶδ' ἑ τὴν προυγίεσθαι
Ἀλλ' ὑπονοῶ μὲν πάντες, ἢ πιστεύομεν. Menan.

THE Greek Sentence on the Front of this Paper, is a Piece of Rail- lery on the Fair Sex, and the Li- berty they enjoyed in his Country. He says in Allusion to their Manner of Life, *There is no one in this Country knows his Father ; the Son only suspects, or at best believes who is the Man.*

For all this Gentleman's Pleasantry, the Liberty of Woman is the Source of all the Gratifications which they give us. It is the Freedom and Regulation of the Will which distinguishes human from bestial Sensations ; and he who is possessed of a Woman of Me- rit, whose Heart is retained to him not on- ly by the Laws of our Religion and our Coun- try,

(69)

Book-Letter Publishers: 400 N. Jefferson St.,
Chicago, Ill. 60610. (312) 467-1100. This
company has been in business since 1911 and
has a reputation for quality and service.
It is a member of the National Book-Letter
Publishers Association.

SECRET

The Publisher:

(88)
Numb. 9.

THE ENGLISHMAN.

From Thursday October 22, to Saturday October 24- 1713.

Ἀνδρῶν γὰρ οὐδεὶς οἶδ' ἑ τε προυγίνετο
Ἀλλ' ὑπονοῦ μὲν πάντες, ἢ πιστεύουμην. Menan.

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For all this Gentleman's Pleasantry, the Liberty of Woman is the Source of all the Gratifications which they give us. It is the Freedom and Regulation of the Will which distinguishes human from bestial Sensations ; and he who is possessed of a Woman of Merit, whose Heart is retained to him not on- ly by the Laws of our Religion and our Coun-
I try,

try, but also by daily new Obligations of Civility Kindness, and Friendship, has an Object on which to employ the best Dispositions of the Mind, and exercising in himself the highest Generosity, in Circumstances that seem to the Unconcerned ordinary and indifferent.

The Friendship which a generous Husband has towards his Wife, is as much above the Friendship which Man bears to Man, as the Conversation of a Courtship is more pleasing than ordinary Discourse. I have remarked, that in all Nations their publick Affairs are conducted with more or less Elegancy, Dexterity, and Success, as they respectively restrain or give Freedom to their Women. In *Turkey*, where the whole Race of Mankind are begotten by Slaves and Masters of Slaves, there is neither Learning, Commerce, Religion nor Liberty, but what are maintained by a rigid Observance of such Laws and Restraints, which hinder the Growth of any of those Advantages to a Perfection which would embellish human Life. In *Italy*, where Women are veiled from publick View, and interdicted the Pleasures of Society and Conversation, that Behaviour has a suitable Effect upon their Lives: Their Love and their Honour are of a Piece; they taste the one only in brutal Lust, and Assert the other in base and barbarous Murthers. I will not here observe the Greatness of *Italian* Princes and

and Potentates, in Comparison with other Nations of more open Converse.

Where the fair Sex are treated with Gallantry and superior Civility, that Treatment has its visible Effect to the Advantage of all publick and private Transactions. I will take upon me to say, the *French* principally owe their Greatness to it. A certain Liberality of Heart and Frankness in Conversation, where both Sexes are intermixed, is what insensibly insinuates their Power among Foreigners, and makes them appear, when they are raised above meer Want, the happiest of all human Race in themselves. If you examine *Holland* by the same Rule, they also owe their Prosperity to their Treatment of their Women. As Trade and Commerce are essential to their very Being, their Women are their Clerks and Accomptants; and the Management of their Cash is in the Hands of those, who cannot squander, imbezzel, or misapply it but to their own Destruction. It is indeed a senseless Imagination, to suppose the Business of human Life is to be carried on with an Exclusion of half the Species: And what makes the churlish Behaviour in this kind more apparently absurd is, that the nicest and greatest Persons of all Ages have had the greatest Complaisance this way; and found their Account from it in the Success of their most important Affair.

It is the Injustice of Men to conceal all the Good, and aggravate all the Evil which arises to them from the Interposition of the other Sex. There is no great Incident recorded in Antiquity wherein a Woman has had her Part, if it be an ill one, but what is told with Indignation that she was at all concerned. There is nothing laudable of Women, but what is related with an Insinuation that it is Matter of wonder that it came from her. But let morose Men say what they please, and flatter themselves that it is because they are too wise they do not affect the Conversation of the Fair Sex; they will find, upon an impartial Examination, that their Disinclination proceeds from want of Taste, and that they are above other Men from no other Cause but as they are less gentle.

From such Considerations as these, the *Englishman* may very well triumph in his Woman when he has obtained her: And I have hardly ever known an Instance wherein he has failed of Happiness, but from an unjust Motive in his Choice, or some ill-natured Irregularity in his Behaviour after he has chosen.

It is a pretty Description of a young *English* Lady in the Midst of her Admirers placed in the View of a *Turkish* Beholder :

*Should some brave Turk, that walks among
His twenty Lasses bright and young,*

And

*And beckons to the willing Dame,
 Preferr'd to quench his present Flame ;
 Behold as many Gallants here,
 With modest Guise and silent Fear,
 All to one female idol bend,
 Whilst her high Pride does scarce descend
 To mark their Follies ; he would swear
 That these her Guard of Eunuchs were ;
 And that a more majestick Queen,
 Or humbler Slaves he had not seen.*

Certain it is, that we are upon our good Behaviour with regard to our Safety in the Conduct of our Women ; but if we chuse right, there are Principles of Generosity, Gratitude and Honour, which will keep them safe to us till we have utterly cast away, on our Part, all Instances of Kindness and Protection. Native Innocence fortified by Vows of Fidelity, to a Man of Sense, is too strong to be prevailed against by the Errours of the Eye, or of the Imagination, except the Man promotes his own Undoing by gross Negligences or Injuries. It is of the very Essence of Love, to be free and unconstrained : Love is the Will improved into Friendship and Desire, it is fruitfull of all the Pleasures which can be administered to the Soul or Body, it gives Eloquence to the Lip, before its utterance, it gives Beauty to the Eye that darts quicker than the Motion of Sight, it softens Adversity, it heightens good Fortune, it makes

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two Person: the whole Race of Men, and gives to Solitude, to Shade, and to Privacy, Joys above the Conquerour in his Carr of Triumph, o the Prince on his Day of Coronation: These sweet Blessings, these soft Transports, these downy Extasies attend the Lives of every well chosen Pair. When this Love is rooted in the Heart, all Excursions into Society, from the Calls of Business or Diversion, are to them agreeable but as they administer new Fuel to that Flame which would languish without them. Whatever fine Gentlemen may think, or loose Writers may suggest, there is not to be found in all the Wild of Pleasures through a whole Year, half the Satisfaction which the well-married Man knows in one Day. Let a Man figure to himself his having past a whole day in various Business and his sincerest best beloved Friend has taken another Province towards the same End, their mutual Congratulations support each other with new Instances of Friendship and Service at their Evening Conferences, and may give him a faint Image of the happy Married-Life: To all their good Will and Friendship, there will be added the same Endearments in a higher Degree; and thole attended with all the Delights which attend Passion or Instinct. I shall end this Rapsody on too copious a Subject, with a Letter from a Gentleman to his Wife, who went sick this Summer to the *Bath*, and has lost in her Absence

sence her only Son. Her Condition is such, from an incurable Consumption that she cannot long survive. The poor Man loves her tenderly ; and communicated his Sorrow to her in these Words ; a Coppy of which was sent me by his Brother, who made up and directed the Letter in another Room, upon seeing the Gentleman himself in too much Anguish to take care of any thing.

My Dear,

‘ I Received yours, wherein you tell me,
 ‘ that you have resigned you self to the
 ‘ Necessity of parting with this World and
 ‘ and all that is dear in it, except me and
 ‘ your little Son, of whose Health you en-
 ‘ quire with a great deal of Solitude. Your
 ‘ Mother was here every Day, and at last
 ‘ stay’d all Night. Alas! what signifies tel-
 ‘ ling you, who expect your own Dissolution
 ‘ every Moment, that the Child is Dead. I
 ‘ write it from the Fulness of a Sorrowful
 ‘ Heart of an unhappy Man that must soon
 ‘ have lost you both. My Affairs require me
 ‘ in Town, but I am resolved to set out for
 ‘ the *Bath* on *Monday*. My Cares are now in
 ‘ a very narrow Compass: I have none to
 ‘ succeed me, and soon shall have none to ac-
 ‘ company me, in that with which God has
 ‘ already blest me. You know, *Moll*, I am
 ‘ not apt to weep. Our little Infant bore the
 ‘ Agonies

' Agonies of Death with much more Con-
 ' stancy than I do the Loss of him. He
 ' looks bnt as if he were asleep. I know
 ' your tender Nature; and fear I shall kill
 ' you with telling you this, and never see you
 ' more. Could I be so cruel, dear *Moll*, I
 ' should own to you that I wish it was so;
 ' For if we meet, I shall see the Child in your
 ' Arms, hang on your Breasts, and sit on
 ' your Knee; and then behold my dear Wife
 ' herself on the Brink of Mortality. In vain,
 ' my Dearest, were you a Wife, in vain a
 ' Mother, but to tear in Pieces the greatful-
 ' est, the tenderest Heart of the most afflicted,

J. M.

Printed by *J. Carson*, in *Christ-Church Yard*.
 1713.

THE ENGLISHMAN.

From Saturday October 24, to Tuesday October 27. 1713.

— Ω μεγίστη τῶν θεῶν
 Νῦν ἔσ' Ἀνάγει εἰ θεὸν καλεῖν σε δεῖ
 Δεῖ δὲ το κρατεῖν γὰρ νῦν μομίζεται θεός. Menan.

I Am grown fond of the Greek Tongue; which I understand mighty well by the help of the Latin Translation over against the Original, in such Authors as I pretend to quote My Motto of to Day is this, *Oh Impudence! thou greatest of the Goddesses; if it be lawful to call Thee a Goddess, But Thou art one: For as the World goes now, whatever has Power is worshiped as a Deity.* It is pity we have only Fragments of this Author, upon whom Terence formed himself; and who, by what we may guess from these little Remains of him, had a Comick Force and Sharpness; which is bewailed as wanting in that admirable Latin Comedian. The Circumstance and Character of the Person who was made to speak this Sentence, would undoubtedly have added to the Beauty of the Expression; but, as it is bereft of all those Advantages, it is full of Instruction; For who is there unacquainted

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acquainted with the Force of Impudence? which, though it implies the Absence of all good Qualities in the Person who is possessed of it, serves him to all Intents and Purposes with a Supply of all the Faculties he can possibly want. He that has Impudence enough to call himself, with a good Air and steady gay Countenance, a good-for-nothing-Fellow, is Master of all the Arts and Sciences; and will go further, in his own Service, than if he had them all encumbered with Modesty. The hideous Faces of insignificant Fellows that are smugged up, and take their Stands in publick Assemblies to give and receive Salutations, are ridiculous and pleasant Instances of the Force of this Qualification. When it runs no farther, than Peoples being better pleased with themselves than they have Pretence to be from Gifts of Nature, or Acquisitions of Art, they are laughed at; and there is an end of it. But when the Force of this Qualification is applyed to gain a Mistress, or obtain Preferment, the Fair and the Powerful ought to be upon their Defence against it. For it takes Place of Virtue, and opposes it wherever it meets with it. When Men carry a Point, without being ashamed of the ill Means by which they attained it, that is the most triumphant Atchivement of Impudence. All steps in Defiance of Truth, are so many Instances of Impudence; and he who acts against right Reason, and can bear the
Looks

Looks of reasonable Men with a firm Countenance, is impudent. It is, at this time a very common Offence in *England*; and a Crowd who are together in the same fault, lose the Sense of Shame by the Participation of Iniquity. But it is of all things the most fatal, when a People can reflect upon Actions which they disapprove in themselves, and laugh at their Offences. When a Man once comes to forgive himself, for going on with the Crowd in the least Deviation from Truths his mind will by little and little be debauched in greater Matters; but however Men may triumph in it, it is the Consumation of all Crimes to be impudent. When Man is out of Countenance in doing a wrong thing, he pays some Respect to Virtue; but he who can profess one thing and do another, without Change of Aspect, has lost all Sense of the Rules of Society, and lives in open Rebellion against common Sense.

I would not be so uncharitable as to call those impudent, who do unreasonable things for want of Understanding; but the true Impudence, is acting against the Dictates and Convictions of the Mind.

Cosmilus will rise up in an Assembly. and say what no Man living can approve; receive a Rebuke suitable to his Folly, and yet rise again with great Serenity as if nothing had happened: In all this *Cosmillus* is not Impudent, he is only Absurd. But *Doricles* is
Impudent.

Impudent, who plays him off for an Orator and knows better. Were there no ill Consequence to attend it, and better Men were not silenced the time that *Cosmillus* is talking, there could not in Nature be any thing more entertaining than his Ignorance and Sufficiency: But such is the Skill of the impudent *Doricles*, that he can make even Man's Incapacities contribute to his Purposes; and from the Want of Shame baffle all the Virtues of human Life, Never was Man had so much Skill in the Choice of Fools; and those who are ever great Proficients in Impudence, your half Wits. These Creatures are never to be answered, for they never speak to be understood; and though they have Understanding enough to perplex others, have enough to be themselves confounded.

There are Degrees in this as well as in all other Faults and Imperfections: There are some who are confident in one Company, who would be modest in another; and I never saw a Man who was never disconcerted but *Zrilus*. Impudence seems to be his Portion; and he goes through all things with no other Assistance than a sanguine Insufficiency: He never fails, because he never doubts: The happy Mortal believes all Men like him, all Women deats on him; and feels the Pleasure of being in every Man's Favour, only from being constantly in his own. With all this, upon second Thoughts, I cannot rank him among
the

the Impudent; for his Behaviour does not flow from an hardness in his mind, but a Forwardness in his Constitution.

But I shall overlook the Individuals of the Impudent, and translate out of a little Manuscript which I have of *Xenophon*, his Apprehensions of Impudence when it had seized the *Athenian* People. ' When says he, the Trial
' of *Socrates* came on, what gave me the most
' malancholy Thoughts concerning him. was,
' that the Sense of Shame was extinguished
' by the Number of Offenders; and no one
' was out of Countenance, when he was not
' out of Fashion. Men consulted not their
' own Bosoms, but their Mens Faces, for a
' Judgment of their Actions. This dreadful
' Defection from Truth and Justice first ap-
' peared in the Judgments which were given
' upon Elections of Senators: Both the con-
' tending Parties gave up their Honour in
' this Particular; and from the Time when
' *Charicles* was thrown out of the Senate in a
' shameful Manner, for no Reason but that
' his great Eloquence was dangerous to the
' Majority, I dated the Ruin of Publick Justice
' and Honour. It followed ever after, that
' the Case of *Charicles* was an Excuse for all
' the Irregularities which could be committed
' when his Friends came into Power. The
' Elected became true Representatives of the
' Electors. They represented the *Athenians*
' as they were an unruly multitude, and not
' as

as a well-governed People. They practised
 in the House the evil Arts which they used
 to get into it; and no one was just, after
 Partiality ceased to be shameful. Men strove
 not to excell in Justice, but to return In-
 juries. The Grandure and Simplicity of
 the *Athenian* Manners dwindled away by de-
 grees, and our Love of Glory soon vanished
 after we had lost our Sensibility of Shame.
 Adherence to Truth, and Zeal for Publick
 Good, rendered the few who kept those
 Principles alive in their Bosoms odious for a
 Singularity of Manners: Truth and Mo-
 desty at last gave way to Falshood and Impu-
 dence; and *Socrates* died for being virtuous
 alone

Such are the Natural Consequences of the
 Loss of shame; and human Nature is too
 weak to bear up against Reproach for good
 Actions. Praise is the Food of a great Soul;
 and Men of Spirit usually want it in so great a
 Degree, that they had rather have the Applause
 of Men for ill Actions, than suffer their Con-
 tempt for good ones. Conscious Virtue is
 certainly preferable to all other Possessions;
 but it will soon resign it self to the Torrent of
 Prejudice and Hatred, without Supports from
 something more than human.

I shall not dwell longer upon a Discourse
 which perhaps may not be Genuine: But to
 shew the *English* Reader how shameful a pro-
 fessed and open Injustice is in the Eye of right
 Reason,

Reason, I will give him a Translation of a Paragraph or two of *Tully's Offices*

‘ To take any thing from another, and for a
 ‘ Man’s own Advantage to do any thing to the
 ‘ Disadvantage of his Neighbour, is more terrible and repugnant to Nature than Poverty
 ‘ or Grief, or any of those Evils which can
 ‘ come from without. For if we are once so
 ‘ disposed as to do Injuries to others for our
 ‘ own Good, we shall immediately offend against that which of all things is most sought
 ‘ by Nature, Society. If one Member of the
 ‘ Body can conceive it may take to it self the
 ‘ Health and Strength of another Part of it,
 ‘ the whole Body will soon perish and die away : In like manner, if one Man takes what
 ‘ belongs to another, the Society will soon be
 ‘ dissolved. But to practise a Greatness of
 ‘ Soul, is much more the Impulse of Nature.
 ‘ Gentleness, Justice and Liberality, are to be
 ‘ pursued beyond the Love of Life or Desire
 ‘ of Riches. He who despises these, when they
 ‘ are not to be enjoyed with the common Good,
 ‘ acts according to Nature. For the Good of
 ‘ Mankind to undertake hazardous and painful
 ‘ Enterprizes ; is more desirable than to live
 ‘ in Solitude, not only without Perturbation,
 ‘ but even in the midst of Pleasures. It is certain, that the Man who follows Nature can
 ‘ do no hurt to another Man. *This generous*
Heathen goes on to say, ‘ That if he is reduced
 ‘ to starve by Hunger, he ought not to snatch
 Food

‘ Food from another Man : For, *says he*, it is
 ‘ not so much my Interest to support my Life,
 ‘ as to preserve that State of Mind which for-
 ‘ bids me for my own Sake to do wrong to a-
 ‘ nother.

But it is writing Satyr to translate the Works
 of this great Man. How can we repeat such
 Sentiments as these to a People who love and
 hate just as their own Interest prompts them ?
 Who amongst us thinks it is for his Service to
 deny himself any thing he can arrive at ? No to
 prefer his own Family to all the rest of human
 Race ? Not to enrich them at the Expence of
 all other Men ? To be obscure and innocent,
 rather than conspicuous and guilty ? Alas !
 who is there amongst us that would refuse the
 least Gratification of a Passion. the most mi-
 nute Circumstance of Pleasure or Entertain-
 ment, for fear that little Satisfaction should be
 pursued at the Rate of another Man’s Disquiet ?
 But the contrary of all this is the Dictate of
 Nature and of Modesty ; tho’ all that is good,
 virtuous, generous, or publick-spirited, is not
 only shunned in Mens Practice, but laughed at
 in their Discourses The softest Term that
 can be given to which Iniquity, is, that it is
Impudence.

Printed by J. ^{4.}Carson, in Christ-Church-Yard:

1713.

Numb. 11.

THE ENGLISHMAN.

From Tuesday October 27, to Thursday October 29. 1713.

— *Hunc solē & stellas & decedentia certis.*
Lumina Momentis — Hor.

ALL Arts, Sciences, and Inventions which make for the Honour and Greatness of our Nation, are peculiarly to be celebrated by the *Englishman*. I sit down therefore at present to do Justice, and consequently great Honour, to that worthy and ingenious Artificer Mr. *John Rowley*; who has lately distinguished himself by the Invention of a Machine which illustrates, I may say demonstrates, a System of Astronomy as far as it relates to the Motions of the Sun, Moon, and Earth, to the meanest Capacity. That which would have taken up a Year in Study to come at a familiar Apprehension of it is communicated in an Hour.

The Machine represents the Diurnal motion of the Earth about its Axis; by which the Causes of Day and Night are perfectly explained,

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plained; and its Annual Motion about the Sun; by which the Encrease and Decrease of those Days and Nights, and consequently of the Seasons, are also illustrated.

It shews the Moons motion about the Earth, which gives an intelligible and lively Idea of the Periodick Month, which chiefly respects her own proper motion or place in the Zodiack. It presents her Synodick Month with relation to the Sun and Earth, more particularly in respect of their Phases, as also her Latitude with her Nodical Revolution; by which we are let into the Reason of Eclipses.

It has also the Sun's motion about its Axis, with its proper Inclination to the Ecliptick.

These motions are performed by Wheels, which are above fifty in Number; and all that World, or Worlds, put in motion at once by the hand of the Artificer with the most beautiful Facility imaginable.

When a Man impartially considers what Care, what Observation, what Calculation, what Strength of mind, what deep Attention, the Contrivance of so many different motions to such various Ends must require, the Work is inestimable; and one stands amazed how a Man could go through it without the Hazard of Distraction. But now this admirable Contrivance is perfected who shall name the Encouragement which the Artist deserves? Works of this kind are usually rewarded with the Administration of Futurity,
and

and their Indignation against the Ingratitude of the Age in which they were performed : While Envy, Pride, or Application to things falsely esteemed of greater moment than Knowledge, take up one present Age after another ; and the next Generation is always unjustly accusing the Predecessors of what they themselves are at that Instant guilty.

The honest man calls his Machine the *Orrery* in Gratitude to the Nobleman of that Title, for whose Use and by whose Generosity and Encouragement he began and accomplished the Undertaking. But to turn a matter of this Nature to the suitable Advantage of the Artificer, is not to be expected from any thing less than a Prince, or from a general Fund of many Encouragers. His late Royal Highness, the Prince of *Denmark*, honoured Mr. *Rowley* with his Notice ; and had it pleased God to have spared the Life of that excellent Man, who had a very solid and great Capacity for these Enquiries, (though he was above all sort of Ostentation) this Artist would not, at this Day, have wanted one who wou'd have esteemed and favoured him according to his Merit.

It is like the receiving a new Sense, to admit into one's Imagination all that this Invention presents to it with so much Quickness and Ease. It administers the Pleasure of Science to any one, who has as much Attention as is necessary in a Man to acquit himself in the ordinary

ordinary Business of any profession or Occupation : But the World is so little attentive to sublime and intellectual Enjoyments, that Mr. *Ironside* advised the Inventor, by his Example, to retail his Wisdom by the Penny, as he did when he writ the *Guardian*. He proposed to him to read Lectures to the Fair Sex, and demonstrate his Proposition by this Engine. A Lady would easily conceive what are the Uses of the Sun and Stars, and be better pleased in being compared to them for the future : All Persons, never so remotely employed from a learned Way, might come into the Interests of Knowledge, and taste the Pleasure of it by this intelligible method.

This one Consideration should incite any numerous Family of Distinction to have an *Orrery* as necessarily as they would have a Clock. This one Engine would open a new Scene to their Imaginations ; and a whole Train of useful Inferences concerning the Weather and the Seasons, which are now from Stupidity the Subjects of Discourse, would raise a pleasing, an obvious, an useful, and an elegant Conversation.

These Labours are to be encouraged not only as they are laudable and useful among Men, but also as they must needs be pleasing in the Sight of the Creator. I remember an old sentence at Collage, *Qui studet orat. Who ever is well employed is then at Prayers.*

It is not an implicate, an irrational, mechanic Devotion, and the meer Act of Adoration, which is the reasonable Sacrifice; but to delight in the Search of the Works of the Deity, and be transported with Love and Admiration, are, we may humbly conceive, what will most recommend us to the Author of all our Faculties, from the industrious and worthy Use of them.

There has been great Thought, Knowledge, and Application used in this Work; and when I reflect upon the Whole, with the little Encouragement that is to be hoped for, from the turn the World has taken to what is called Business, among Men of all Orders and under all Circumstances, I grow sick under the Reflection, and cannot relish this excellent Model of so great a Part of the Creation, without letting my Fancy run to the Dissolution even of the Original.

To keep this latter Circumstance in view, is indeed an Help on all Occasions: And I will end this Paper with a Transition very wide from what I began, and turn my Thoughts from an Artificer who has imitated the Globes of the Sun, Moon, and Earth, to a Poet who has considered the same Scenes of Nature, when this Earth of ours is to alter its Form and suffer Dissolution.

The *Englishman* owes a great part of the Disasters that have or may befall his Country, to the vicious Application of the Arts; and
Poetry

Poetry in particular has made dreadful Havock among us with respect to publick and private Life. I am very glad therefore to understand that Mr. Young, who writ the Poem on the last Day, has now a Tragedy in the Theatre. It is to be supposed a Man will have an Eye to his first Appearance in publick, in all he builds upon it; and the Author of the Piece of the Conflagration can ever descend to publish what is trivial and vicious. There are so many noble Flights in his Poem, and those apparently proceeding from a well-disposed Heart, that the Gentleman cannot be enough esteemed or encouraged by those to whom Fortune has given Opportunities to do themselves that Honour.

When the Blood and Spirits prompt to very different Entertainments from the great Considerations in which Mr. Young has employed himself, to abstract his Thoughts from the common Theams of Love and Gallantry, and exercise his Wit on the ways of Providence; is acting in the Presence of the Creator, in that time which is esteemed most heroically chosen for that End, *The Days of thy Youth*

The Prospect of Rewards and Punishments suitable to what was done in this Life, was no improper Theam for an Age which had been long entertained with Writings, which would make Men believe their Authors could have no Sense of such Expectations. The Gallantries of a Passion viciously pursued, and the Gratifications

tifications which attend it, in Derogation from the Honours of the Marriage Bed have been scandalously, as well as foolishly, made Arguments of Wit. And all Authors who take a different Turn with respect to the lost Interest of Virtue and good Sense, deserve the Esteem of all the World, and particular Favour of Authority.

I shall not go on further in this Gentleman's Eulogium. A Man is better discovered by his own Sentiments than those of another concerning him. In his Dedication to the *Queen* he discovers a noble Magnanimity in the two following Paragraphs, which shall end me this Day's Business

‘ It is, *MADAM*, a Prospect truly great,
 ‘ to behold you seated on your Throne, surrounded with your faithful Counsellors, and
 ‘ mighty Men of War, issuing forth Commands to your own People, or giving Audience to the great Princes, and powerful
 ‘ Rulers of the Earth: But why should we
 ‘ confine your Glory here? I am pleased to
 ‘ see you rise from this lower World, soaring above the Clouds, passing the first and
 ‘ second Heavens, leaving the fixt Stars behind you; nor will I loose you there, but
 ‘ keep you still in View through the boundless
 ‘ Spaces on the other Side of Creation in your
 ‘ Journey toward eternal Bliss, till I behold
 ‘ the Heaven of Heavens open, and Angels
 ‘ receiving, and conveying you still onward
 ‘ from

‘ from the Stretch of my Imagination, which
 ‘ tires in her Pursuit, and falls back again to
 ‘ the Earth.

‘ What a Panegyrick it is on human
 ‘ Nature, to consider, that it shall come to
 ‘ pass in some future time, through which
 ‘ the Thread of your Existence shall run, that
 ‘ you your self may so get this *glorious Year*,
 ‘ or make its Remembrance only serve by
 ‘ Comparison to recommend superior Ho-
 ‘ nours, and more splendid Renown! Let
 ‘ us tremble at the Power of God, and adore
 ‘ the Profusion of his Goodness on us his Crea-
 ‘ tures! We behold thee, O QUEEN!
 ‘ Great in Peace and War, great in thy Alli-
 ‘ ance, greater in thy self. We see thee bles-
 ‘ sing thy People, and composing the Strifes of
 ‘ *Europe*. We survey thee in this full Light,
 ‘ this Blaze of Sublunary Greatness, and own
 ‘ thy Glory is not yet begun.

Printed by J. Carson, in Christ-Church-Yard.

1713.

Numb. 12.

THE ENGLISHMAN.

From Thursday October 29, to Saturday October 31. 1713.

Ad Te Confugio, & supplex tua nomina posco. Virg.

THE following was enclosed to me as a Letter written from one Gentleman to another after a little Party Dispute.

S I R,

‘ **A**fter our warm Conversation this Eve-
‘ ning, I came home to my own
‘ Lodgings ; and being full of Infirmities as I
‘ am, a stedfast Believer, which by the way,
‘ would have grown into flagrant Vices were
‘ it not for that Belief, I grew sorry for half
‘ I had said to you ; and after a musing Walk
‘ or two about my Room, I sat down to read.
‘ There happily lay upon my Desk the Bible,
‘ and I cast my Eye upon the Beatitudes. The
‘ fresh Accident of so much intemperate Heat

M

between

between us upon the Subject of Religion;
 made me think us both excluded from the
 Happiness which is promised to those who
 are described by the Character of the *poor*
in Spirit. My Contrition was doubled as I
 proceeded in reading the other Circumstan-
 ces and Dispositions which lead me to Bliss
 and Immortality. Upon the perusal of
 the whole Chapter, I was raised to a suf-
 ficient Courage to manifest my self *poor in*
Spirit, and beg your Pardon for the wild
 Language of which I was guilty towards
 you.

It is for your sake rather than my own,
 that I wish you would put on the same Tem-
 per towards me, that we might both be
 Competitors in Piety, instead of Disputants
 in Religion. It is for the Vulgar to assail
 one another like brute Beasts; and it is not
 their Iniquity, but that of those who
 animate them to it, that the unhappy
 Wretches are prompted to Outrage and Fu-
 ry in defence of that Religion whose Cha-
 racteristick is Love. The holy Oracles are
 opened to us, and the Gentry among us are
 capacitated as well as their Clergy, to know
 of what sort of Spirit they ought to be who
 call themselves Christians. The Mournful,
 the Meek, the Merciful, the Pure, and the
 Peaceable are those who are pronounced
 blessed; and they who pretend a Zeal for
 Religion

‘ Religion, without being abstracted from the
 ‘ common Passions of this Life by a generous
 ‘ Lowliness, which despises transitory things
 ‘ when they stand in the way of those which
 ‘ are unchangeable, do but deceive their own
 ‘ Hearts

‘ It is the glorious Distinction of our Reli-
 ‘ gion, that it is to receive its Rewards in
 ‘ that Place from whence it descends, This
 ‘ makes all its Votaries who are sincerely ani-
 ‘ mated by it, with all the Powers which they
 ‘ can borrow from Fortune, to exert them-
 ‘ selves on all Occasions as Friends, Benefact-
 ‘ tors, and Patriots : And it is the most im-
 ‘ pudent Imposition, wherever this Faith is
 ‘ received, to build upon it any Title to any
 ‘ thing so mean as what this World can afford.
 ‘ It is true this admirable Doctrine has pre-
 ‘ vailed, from the Vigilance, the Sanctity, the
 ‘ great Actions, the Heroick Sufferings of its
 ‘ first Followers, in so miraculous a Degree,
 ‘ that it has ascended the Thrones of Sove-
 ‘ reigns : But far be it that Christianity should
 ‘ give a Title to Dominions, because Domini-
 ‘ ons received Christianity. The *Englishman*,
 ‘ whose Law of Life is laid before him in his
 ‘ own Language for his own Examination, is
 ‘ not to be abused by such Impositions. The
 ‘ Gentry and Clergy of our Nation go on
 ‘ Hand in Hand in their Studies, and Ad-
 ‘ vancements in intellectual Acquisitions ;
 ‘ and

' and he who chuses the better Part, takes
 ' upon him to serve at the Altar, is as
 ' much superior to the other, as Sanctity
 ' of Life, scorn of Gain, easy Manners. and,
 ' in a Word, a nobler View in all his Actions,
 ' can render him in an Offence wherein a Man
 ' must be venerable or contemptible. The
 ' interested Professors of Religion have Dis-
 ' cerning enough to see this ; and are always
 ' endeavouring to procure that Veneration
 ' from Power and Interest, which they know
 ' will otherwise be paid only to Virtue and
 ' Innocence. Our wholsom Laws, large Pro-
 ' visions, and Exemplary Characters of our
 ' Divines, place them above the Necessity of
 ' practising false Arts, to be in themselves,
 ' their Families, and the r Posterity the most
 ' happy as well as the most eminent of the
 ' People. If therefore they will at any Time
 ' separate themselves from the common Inte-
 ' rest of their Country, such Errors in them
 ' must necessarily render them in Instances
 ' which might be indifferent in others to a
 ' Degree Schismatics in the Church and Re-
 ' bels in the State.

' If, as every honest *Englishman* must think,
 ' it is sacrilegious to violate our Clergy in
 ' their Persons or Professions, what Words
 ' shall we give to the Offence, when sacred
 ' Persons commit Violations ? Could we ima-
 ' gine that holy Men could be brought to act

Parts

' Parts in Scenes of Ambition (as all who at-
 ' tempt great Enterprizes must have some
 ' Agents and Instruments) whom could the
 ' ambitious Man chuse for Ministers to his
 ' Purposes, but those who have the seeming
 ' Sanction of Heaven at once to promote and
 ' at once to absolve their Iniquities? Slavery
 ' and Bondage could never be so well intro-
 ' duced, as by the professed Followers of him
 ' who gave that true and heavenly Invitation,
 ' that *His yoke was easy and his burthen light.*

' In a Word, any Man who takes upon
 ' him to draw to himself, or attribute to o-
 ' thers, any Circumstance or worldly Power
 ' from any Text or Texts, Scripture or Scrip-
 ' tures, relating to our blessed Saviour, is a
 ' sacrilegious Imposture, and guilty of raising
 ' a wicked and frivolous Superstructure upon
 ' that Foundation of which it is said, *Other*
 ' *Foundations can no Man lay than that which is*
 ' *laid.*

' Gloomy Terrors, abstracted Solitudes,
 ' painful Penances, and bodily Mortificati-
 ' ons, are the dreadful Arts by which the An-
 ' tichristian World is deluded; but where
 ' the Declaration of a Deliverer is proclaimed
 ' in the Reformed Churches, Singleness of
 ' Heart, Simplicity of Manners, Improve-
 ' ment of liberal Science, with all the Chari-
 ' ties attending, Marriage, Society, and
 ' Brotherly

‘ Brotherly Love, are the common Enjoy-
 ‘ ments of those devoted to Heaven, and
 ‘ those in the Business of the World.

‘ Dear Sir, this was all I intended in what
 ‘ you misconstrued, as spoken against the
 ‘ Church and the Clergy, when I said, I hope
 ‘ the Servants of the living God would scorn
 ‘ to be the Tools of Ambition; and till they
 ‘ were universally so, we should always have
 ‘ in them a Reserve in Defence of our Reli-
 ‘ gion and Liberties.

‘ I have, Sir, had the Honour and Hap-
 ‘ piness to pass very much of my Time in the
 ‘ Company of ingenious Men of that Order;
 ‘ and we do them very great Wrong, when
 ‘ we imagine that the greatest Men amongst
 ‘ them for Piety and Learning, are not
 ‘ strenuous Asserters of the Rights of the
 ‘ Crown and People upon the Establishment
 ‘ of the Revolution.

‘ These Men indeed are frequently employ-
 ‘ ed in visiting the Sick, assisting the Needy,
 ‘ and comforting the Sorrowful; and it is not
 ‘ easy to call them from those common Me-
 ‘ thods of Life, and Recreations of private
 ‘ Study, to look into a World which it is
 ‘ their Meditation to despise. But if at any
 ‘ time the general Welfare should be at Ha-
 ‘ zard, such Men would stand up in the Day
 ‘ of

' of Distress against the Machinations of Po-
 ' pery and Slavery : When the Modest, the
 ' Humble and Meek, shall take their Stands,
 ' and erect themselves with Courage and Re-
 ' solution, adorned with Innocence and Mo-
 ' desty, to gain-say what illiterate Incendia-
 ' ries have uttered in the same Places, Sophi-
 ' stry must give way to Learning. Impudence
 ' to Co rage, Fury to Zeal, and Hypocrisy
 ' to Piety.

' There are, I doubt not (and many I know
 ' of this Temper) Crowds of the Clergy
 ' whom no Arts could gain, no Preferments
 ' allure, to take one Step against the Civil
 ' Rights of their Country-men : It is there-
 ' fore the most barbarous and unjust Insinua-
 ' tion imaginable, to form Opinions of that
 ' Order in general from the fantastical Be-
 ' haviour of some Men of cold Imaginations
 ' and warm Complexions, who entertain
 ' their Audiences with an Account of the
 ' Preacher's Passions, Hopes, and Politicks
 ' in this World, instead of instructing them
 ' in their Way to another,

' When I behold these Pretenders, with
 ' such an empty Assurance, only from the
 ' Advantage of their Gown, uttering things
 ' as unworthy themselves as their Congrega-
 ' tion, it always brings to my Mind that ad-
 ' mirable Description of unworthy Creatures
 ' in

in venerable Habits, *They make Broad their Philactries and enlarge the Borders of their Garments*; they endeavour in vain with those Dresses and Destinctions to draw Observation upon them but to their Disadvantage, except they consider that their Lives must do Honour to their Habits, and not their Habits to their Lives. I am,

S I R,

Your humble

Servant,

J. P.

Printed by J. Carson, in Christ-Church-Yard.
1713.

Numb. 13.

THE ENGLISHMAN.

From Saturday October 31, to Tuesday November 3. 1713.

—— *In malos asperimus*
Parata tollo Cornua —— Hor.

To the ENGLISHMAN.

S I R,

“ **T** HIS Trouble is occasioned by
“ the *Examiner* that was publish-
“ ed this Morning, in which my
“ Name is very frequently men-
“ tioned: But I have been so far from suffer-
“ ing any Mortification from what he has ever
“ said, or any Man who does not own his
“ Name shall think fit to say to my Disadvan-
“ tage, that I have really taken a secret Plea-
“ sure in seeing him employed in villifying
“ me, and enjoyed the Merit of diverting
“ him that while from throwing his Slander
“ upon Persons whom it is a publick Injury to
“ calumniat.

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N

I have

' I have heretofore called him Rascal ; and
 ' could not excuse my self in doing so, for
 ' my own sake, not his, if he were not con-
 ' stantly acting the part of a Villain, dealing
 ' Wounds, and lying in Covert. I will not
 ' dwell upon the Licence of using my Name
 ' in Letters at length ; but I do consign to
 ' him the full Liberty of saying what he pleas-
 ' es, provided he will not fall upon Men whom
 ' I am obliged, as a good Subject and an
 ' honest Man, as far as I am able to vindicate.
 ' The witty Gentleman laments that he is
 ' loaded with a Charge, That he has *been the*
 ' *Ruin both of Mr. Steele and the Englishman.*
 ' I know no Reason he has to put us together,
 ' but that he equally meditates our Downfal ;
 ' and it is as painful to him to think of any
 ' *Englishmans* Happiness, as it is of mine. The
 ' pleasant Man feigns, That Mr. Smith the
 ' Corn-Cutter's Cousin, complains that he has
 ' too a Share of Reproaches, for having too
 ' deep a Hand in that affair : For Instance,
 ' *A Cousin of his, who is, it seems a Master Work-*
 ' *man, and employed at this very time in the de-*
 ' *molishing of Dunkirk, has written to him with*
 ' *great Freedom upon that Subject. This Cor-*
 ' *respondent of the Corn Cutter's takes Notice, that*
 ' *there are many more able Artificers, well-kil'd*
 ' *in the Business of pulling down, undermining, and*
 ' *blowing up, among the Whigs than among the*
 ' *Tories.* Those whom we call Whigs would
 ' be more active in pulling down French Works
 then

' than those whom he calls Tories; but I
 ' know no Manner of Pretension the *Examiner*
 ' has to list himself with either Party. I am
 ' sure I was never yet so much a Whig as to
 ' call the *Examiner* a Tory: He is out of the
 ' Line of Battle, doing all the Mischief he can
 ' between both Camps; and it is the Interest
 ' of either of the two to hang him up where-
 ' ever they take him.

' The *Examiner* is no more a Tory than a
 ' Huzzar or a Banditi is a Soldier. There
 ' are certain Rules, which no Anger, no Ad-
 ' herence to different Interests, no Dissention
 ' in Opinion, should make honest Men break
 ' through; but this Wretch observes no Law,
 ' but being most outrageous against those who
 ' ought to be most sacred from Violation.
 ' Thus, after the Corn Cutter's Kinsman has
 ' been ingenious upon the Whigs, by insinua-
 ' ting that they are not over-hasty in the De-
 ' molition; and by the way, they might be
 ' all Corn Cutters employed in that Work,
 ' for all the Good it does *England*, till they
 ' destroy the Bason and the Harbour, which
 ' we have not yet much heard of: I say, af-
 ' ter very heavy and aukward Mirth in re-
 ' hearing Advice from his *politick Mechanick*,
 ' and some deep Hints about an *Electoraie*, he
 ' goes on with the most unsufferable R'bal-
 ' dry against a Nobleman, who is a Zealous
 ' and vigilant Assertor of the publick Liberty;
 ' and by the Way, to fall upon the Memory
 of

of that great and able Minister the Earl of
Godolphin. The Fool attempts to make this
 untainted, parsimonious, great Officer, void
 of all purposes but the common Good, mo-
 dest in all that concerned his own Domestick
 but high in his Demands for the Service of
 his Sovereign; and meditating no Acquisi-
 tions but of Fame and Wealth to his Coun-
 try: I say, this impudent silly Rogue can
 find no one more readily to abuse than
 this Man of safe and established Honour,
 who is gathered to the Grave, and secure
 from every thing but this diabolical Worm,
 that can eat into a Coffin to tear the Body
 of a Man who had done Good to his Coun-
 try Alas! alas! these are poor Arts;
 but it is easier to derogate from true Great-
 ness than to imitate it! I had the Honour
 to know this noble Gentleman; and if great
 Sincerity, a Sense of the Dignity of human
 Life, Love of good Talents and Accomplish-
 ments where-ever they were to be found,
 ought to shelter a Man from Detraction,
 the Earl of *Godolphin* had that to plead for
 him: And it is shameful, that of so many
 who have been obliged to him, there are
 not enough on a joint Charge to prosecute
 this Rascal, who tramples upon his Remains
 with Impunity.

When he had given him a Blow or two,
 he says of the Man the most distinguished
 by the favouring Hand of Heaven of all o-
 thers,

' there, and constantly successful in his
 ' Labours for the Liberty of *Europe* till he
 ' was removed from Power ; of him the
 ' graceless Russian, insensible of all Honour
 ' done his Country, of the great Station he
 ' had lately had in commanding all the Troops
 ' united for Liberty ; the *Examiner* says,
 ' *Ve res made him of a victorious General a*
 ' *cowardly Deserter.*

' This *Cowardly Deserter* is given to the
 ' greatest of *Englishmen*, and applied to that
 ' illustrious Character in the most violent
 ' and foreign Preence imaginable, in a Case
 ' which had not the least Relation to him as
 ' a Soldier.

' There is no Possibility of applying any
 ' Remedy to the Evils which this Raschal
 ' commits twice a Week ; and I repeat the
 ' Mention of them only as we must be distinct
 ' in setting forth a Fellow after whom we
 ' raise an Hue and Cry. It is usual on those
 ' Occasions to misdescribe the Criminal thro
 ' Resentment against him : And I remem-
 ' ber when I had the Honour of being Gazer-
 ' teer, I have often admonished People who
 ' came to put in Advertisements against those
 ' who had Robbed or Offended them ; and
 ' upon asking whether they have thought the
 ' Defaulter had such a Rogue's Look before
 ' he committed the Trespass, have received
 ' new Directions for drawing the Description
 ' of him. I do not know but I have fallen
 ' into

into the same Error my self now, and over-
 charged the Features of the *Examiner*, thro'
 the inviolable Veneration I have for the
 Memory of my Lord Godolphin: For in-
 deed the Truth is, the Fellow is not so
 great a Rogue as he has a Mind to be. I
 find he deserves thus much Commendation,
 that he can be still worse.

Speaking of the *Englishman*, he says I
 shall not examine his Notion of true Impudence,
 that is consists in acting against the Dictates and
 Convictions of the Mind. I am apt to hope he
 is conscious this is a lucky Description of
 Impudence, and favours himself in forbear-
 ing the Examination of it. But consider-
 ing this Author in the Whole, all his Com-
 positions are made up of glib flowing Ma-
 lice, without any regard to Truth or Pro-
 perty; but goes on in a serene Exuberance
 of something neither Good nor Bad, endless
 Tautology, and no Manner of Pretence to
 Reason or Argument. As for Example, Give
 me good Store of Absurdities, dressed up in so-
 lerable Language and with a seeming Coherence,
 some few glittering Trifles and Amusements,
 a Set of Falshoods well laid over with a superfi-
 cial Resemblance of Truth, a good Collection of
 vain Terrors and Allurements, with abundance
 of little Quibbles, Shifts, and Equivocations;
 and out of this strange Medley and Heap of
 Parcels, will I form a Body of Logick fit to
 support the Whigs in all their Projects, both
 Civil

‘ Civil and Ecclesiastical, against the strongest
 ‘ Pressures of sound Reason, or the clearest De-
 ‘ monstrations of Law and Divinity. With these
 ‘ Elements will I compound and piece together a
 ‘ Whig Politician, of the first Size, who shall
 ‘ fortify himself within the Circle of his own Ar-
 ‘ guments, against all Opposition whatsoever.

‘ A Man may go on in Writing such Stuff
 ‘ as this to his Life’s End, without ever
 ‘ troubling himself for any new Conception,
 ‘ or putting the Imagination or Judgment to
 ‘ the least Labour. There will be no Danger
 ‘ of his wanting Store of Absurdities; and
 ‘ I allow he can dress them up in tolerable Langu-
 ‘ age, and with a seeming Coherence. He runs
 ‘ on with my Name among the Words *Whig*,
 ‘ *Politician* *Cross-Purposes*, *Book-Slavery*, *Sham-*
 ‘ *ing* and *Bantering*; and making me the Au-
 ‘ thor of your Paper about Impudence, he has
 ‘ a Mind that which is said to be translated
 ‘ from *Xenophon* should concern Mr. W——le.
 ‘ Every Body sees that the Reflection glances at
 ‘ the last Parliament for their Treatment of Mr.
 ‘ W——le; and is indeed, no more than what
 ‘ has been advanced before. Every Body, but the
 ‘ Examiner, thinks that you intended the pre-
 ‘ sent Lord High Chancellor for the Person
 ‘ whose Eloquence was dangerous to the Ma-
 ‘ jority; and indeed the Treatment of that
 ‘ able Man is a lasting Scandal to that Parlia-
 ‘ ment, which in other Matters, so eminent-
 ‘ ly distinguished it self for its Justice and

‘ Care of the publick Honour, Wealth, and
 ‘ Safety : But the *Examiner* was afraid to
 ‘ let you go away with any thing that looked
 ‘ like Candor, nor would let you commend
 ‘ where he durst not traduce.

‘ The Gentleman whom the Brute attacks,
 ‘ is a Person of too much Constancy and Spi-
 ‘ rit to suffer the least Uneasiness for any
 ‘ thing the *Examiner* can utter ; and it would
 ‘ be very well for the *Examiner*, and all his
 ‘ Accomplices, if this Gentleman’s daunt-
 ‘ less asserting the Truth of an honest Cause,
 ‘ and condemning Superiority of Numbers in
 ‘ the Wrong, could be called by the same
 ‘ Name with the Guilt of those Numbers,
 ‘ (*viz.*) *Impudence*.

I am,

S I R,

Your humble Servant,

RICHARD STEELE.

Printed by J. Carson, in Christ-Church Yard,
 1713.

Numb. 14.

THE ENGLISHMAN.

From Tuesday November 3, to Thursday November 5. 1713.

Dii prohibere minas, dii silem avertite casum. Virg.

MAnkind, through all Ages of the World, have believed their Souls shall survive their Bodies, and enter into an immortal Being, which should either be attended with Happiness or Misery according as their Actions in this Life shall deserve Reward or Punishment. All the Religions that have ever appeared, have prescribed Rules for obtaining the one, and avoiding the other. Whether those Rules have been the Dictates of Heaven, Projects of designing Men, or immediate Delusions of the evil Spirit, when once received and believed, they have all of them had the same Force on the Minds of Men, and held by their Professors equally sacred.

In all Religions of the World, there have always been an Order of Men set apart for explaining and inculcating those Rules: These Men, by having their Conversation among
O thing

things sacred, and living up to their own Rules have themselves also deservedly been esteemed sacred. This advantage must necessarily have given Men, set apart for holy Functions, an irresistible Influence on the Affections, and Actions of the rest of Mankind. Their Power hath been such, that (when they have thought fit to misapply it) they have made their Followers believe the most bloody, cruel and barbarous Actions; Actions destructive of the human Race, against Reason and Nature, were acceptable to Heaven. At their Instigation Parents have offered up their very Children, and Men and Women voluntarily devoted themselves to the most painful Deaths, to please or pacify their Deities; as often as the crafty Expounder of their Oracles, by following his interest or Inclination, thought fit to prompt them to it. And it is very observable that in the Year the *Spaniards* conquered *Mexico*, there had no less than thirty Thousand *Indeans* being offered in Sacrifice to an Idol at the great Temple of their chief City, upon a Suggestion to *Montezuma* that the Gods were hungry. O Terror! O Misery! It gives the Imagination too violent a Disturbance to present to it that dismal Scene of Cruelty and Delusion; to suppose a Crowd looking on, and conquering the natural Sentiments of Pity and Sorrow, implanted by the Author of Nature; and endeavouring to forget all natural Tye and Relation to the unhappy Victims devoted

devoted to Death before their Eyes, and selected, perhaps, for that Fate for their Beauty, Innocence, Wisdom, or Valour, which recommended them as Offerings.

To find these Horrors among the Heathens, is not surprizing; their Religion was from him that is the common Enemy and Destroyer of Mankind. But how amazing is it to see, that among the Professors of Christianity, a Religion that inspires Meekness, Charity, and Love, Love to our very Enemies, there should be inculcated so much Fury, Rage, and Malice, as to make Men think they merit Heaven by the Destruction of Mankind; tho' acknowledging the same God, the same Redeemer, and differing only in manner of Worship? However we have seen, that for such Dissentions only, Subjects have destroyed their Sovereigns, whole Countries, Provinces, and Cities have been destroyed, depopulated, and burnt. And though it would be an unpardonable Narrowness of Spirit, to believe there are none who take the Bishop of *Rome* to be their Spiritual Pastor that abhor shedding Blood, or doing Violence upon the Account of Difference in Religion; nay, though I am so far from being of this Opinion, that I have thought it no Honour to our Nation that they double taxed innocent and peaceable Roman-Catholicks; yet cannot I on this Day omit to remind my Countrymen, that the Priests of that Faith have equalled the utmost Barbarities
and

and Cruelties committed by the ancient Worshippers of the Sun, or any other Heathen Idols. I will not say, they hold no Faith is to be kept with Hereticks; but it is evident they have in every Age acted as if that were an Article of their Belief: And it is safer and more justifiable for us to govern our selves by their Practice, than contend what is their Opinion.

I shall on this Occasion lay before the *English* Reader the following Suggestions as they occur to my Thoughts.

That a Popish Successor will never think himself obliged to perform any Oath the most solemn, even that of a Coronation, to Protestant Subjects.

That *John Hus* was burnt at *Constance*, notwithstanding the Letters of safe Conduct granted him by the Emperor *Sigismund* for coming thither from *Bohemia*, to justify his Faith before the General Council then held at *Constance* in the Year 1414, though he had also the Promise of the Pope to be safe.

That the Protestants of *Suffolk* took Part with the Princess *Mary* against the Lady *Jane Grey*, upon Condition that she should not attempt the Alteration of the Religion established by her Brother King *Edward VI.* which she solemnly promised faithfully to perform.

That when she had gained the Crown by the Assistance of those very *Suffolk* Men, all *England* was soon filled with the Flames of Martyrs and in a particular Manner the County of *Suffolk*

That

That those Cruelties were not to be attributed to the natural temper of the Queen, which was thought not cruel, but to the Religion, which inculcates such Actions as meritorious.

That a Neighbouring Monarch received great Obligations from his Protestant Subject.

That King *James II* was destroying the Protestant Interest by the same Methods with that Monarch, had not his Proceedings been providentially frustrated by the Courage and Gallantry of his Subjects, assisted by the glorious King *WILLIAM*.

That in this glorious Action the Church of *England*, and particularly its Clergy, coragiously and heartily embarked: Nor could it ever have been attended with Success without them; so that the Glory thereof is chiefly to be ascribed to them.

That such of our Clergy as shall stedily adhere to their Religion, must expect nothing from a Popish Successor but the fiery Trial.

That such as should be so weak as to recant, must expect not to be trusted, but lose all their Preferments.

That if any of them should be permitted to keep their Livings and Preferments, they must submit to Reordination, and thereby admit every thing they had done before as Priests to be invalid; the Roman-Catholicks looking upon our Clergy but as Laymen.

That

That if any of them are married, they must resolve to part from their Wives and Children; such being esteemed in the Church of *Rome* no better than Harlots, and their Offspring spurious.

That the Cruelty of the Roman-Catholicks is such, that tho' a Protestant should renounce his Religion, and turn Papist, yet sometimes that will not do: Witness the Case of Archbishop *Cranmer* in Queen *Mary's* time who would have been burnt tho' he had not recanted his Recantation; and the late Instance of that unfortunate Prussian Gentleman in *Poland*, mentioned in the *Courant* of the 10th of *August* last, who tho' he renounced the Protestant Religion, for fear of the cruel Sentence pronounced against him for speaking Words against the Pope, was notwithstanding put to Death.

That the above-mentioned *Courant* will instruct all good Protestants in what is doing in *Poland*.

That the Protestant Cantons of *Switzerland* have been admonished by a great Roman Catholick Power, that a Restitution of what they have conquered from the Romanists may be expected.

But it is endless to recite Facts of this kind to the *English* Nation, who on this Day are giving up their Thanks for a Deliverance from Slavery, Ignorance, and Superstition, in an Escape from a Ruin which would have destroyed

stroyed all that is great or good amongst us. The Popish manner of introducing their gross Illusions is admirably described by my Lord Bishop of *Clogher*, in his Sermon to the Protestants of *Ireland*, October the 23d. 1712.

‘ As reasonable Man (*says that excellent Author,*) could not be thus grossly Enslaved and
 ‘ Imposed upon without some Artifices, they
 ‘ have therefore taken prudent Care to dazzle
 ‘ and amuse weak Minds by the multitude of
 ‘ their Shows and Ceremonies, to gratify all
 ‘ their Senses by a Profusion of gaudy Ornaments, splendid Temples, exquisite Statues
 ‘ and Pictures, pompous Processions, Theatrical Musick, Incense, and Perfumes; and to
 ‘ varnish the Outside of Religion with so glaring Lustre and Splendor, that their Reasons
 ‘ and Judgments might be taken off from enquiring and looking into its intrinick
 ‘ Worth and Value, according to the old
 ‘ known Practice of the *Roman* Tyrants, who
 ‘ endeavoured to sweeten the Loss of Liberty and Privileges, by diverting the People frequently with entertaining Spectacles, Plays and Feasts.

He ends that admirable Discourse, which ought to be in the Hands of every Member of the Protestant World, with this excellent Admonition.

' *A Kingdom, or a Religion, divided against it self,*
 ' *cannot stand.* Our common Enemies are artful and
 ' formidable enough to require our most united Op-
 ' position; and must needs observe with Pleasure, how
 ' by our unhappy Divisions we are effectually do-
 ' ing and promoting their Business. The Considerati-
 ' on of the Dangers we have so lately escaped, and
 ' Possibility that we may fall into the same again,
 ' should methinks alarm us all into Union; and 'twere
 ' passionately to be wish'd (to use some of the last
 ' Words of our great Deliverer) *That there were no other*
 ' *Distinction among us, but of those who are hearty and zeal-*
 ' *ous for the Protestant Religion and present Establishment,*
 ' *in Church and State, and those who are for Popery and a*
 ' *French Government.*

' As we value therefore our precious Religion and
 ' Liberties, and hope to live happily under the best of
 ' Queens; as we expect to have our Prayers heard for
 ' a long Continuance of Her auspicious Reiga, and a
 ' Succession of true Protestant Princes after Her; let
 ' us not weaken or ruine these inestimable Blessings by
 ' our fatal Parties and Distinctions. God Almighty
 ' may not always (as he has hitherto done) work Mi-
 ' racles for our Deliverance; and it is remarkable, That
 ' the Factions among the Jews were never more bitter
 ' and violent, than when *Jerusalem* was actually be-
 ' sieged by the *Romans*; as their Dangers increased,
 ' their Party Fury grew higher also; and therefore
 ' God, who had often before delivered them from
 ' their Enemies, gave them up at last to be destroyed,
 ' and would no longer have his Patience insulted, or
 ' his Mercies thrown away upon an ungrateful, divi-
 ' ded, tho' his own chosen People.

Numb. 15.

THE ENGLISHMAN.

From Thursday Novemb. 5, to Saturday Novemb 7. 1713.

— per honestas
Ire minax impune domos — Hor.

THE unexampled Licence which is used by loose Papers, is a lively Representation of the great Corruption of the Age we live in. We who write, if we transgress the Rules of Decency, Order, and Modesty, with respect to Persons distinguished by high Stations, ample Fortunes worthily enjoyed, popular Reputation among particular Orders of Men, or sheltered from publick Notice by domestick Innocence and Simplicity : I say, if we Writers have trespassed against some or other thus or thus circumstantiated, what we produced of that kind would die as soon after its Birth as it deserved, were it not a Gratification to a vicious Age to be thus entertained. My first Paper supposed the *Examiner* supported by a Peer of the Realm ; and presuming upon that Support to run Riot against all Orders and Distinctions of Men, whom he takes to differ in
P their

their Sentiments of Government from those of his own Favourers. My first Paper has in it a Complaint from one who thought himself injured by that Writer. If it is in the Power of any Nobleman in this Kingdom to suppress that Libeller, and he neglects to do it, the Freedom used in that Epistle is very just; for though there is a great Deference, from the Rules of Religion and Civil Government, due to those of superior Stations in Life; yet a Freeman will enjoy his own Spirit so frankly, as that, when he aims at no Honours, he will vindicate himself from all Contumelies. They who conceal a Foe to the Publick, are Accomplices of his Wickedness; and I think, if Favourers of the *Examiner*, be they who they will, find no other Resentment than taking their Turns in bearing Part of the Jest, they are very gently treated. - As fast as that Slanderer endeavours to make those whom I wish well odious, I shall labour to make those whom he celebrates ridiculous. But this is an Office so disagreeable, that no Body would undertake it but in his own Defence; and every Man ought to take it to be an Action done in his own Defence, whatever he performs for the common Interest of Society. People in Place have very justly the Sanction of the Laws to protect their Characters from Detraction and Calumny; and the Reason the Laws give them that Protection, is, that they may thereby be enabled to be Guardians to other Men in that

Behalf.

Behalf. *Dick Steele* the Play-wright, and *Tom Smith* the Corn-Cutter, are become Names that all Sides think fit to use as they please, and they make their own Defence in their own Way; therefore I shall not at any Time trouble my self to say any thing in their Behalf. But when the *Examiner* shall at any Time think fit to say, that such a Man as the Earl of *Nottingham* has not approved himself a Friend to the Church of *England*, or such a Man as the Duke of *Marlborough* has not been a glorious Captain and able Plenipotentiary to this State; though I cannot pretend to urge Facts against those to whom he is pleased to give Ecclesiastical Favour or popular Merit, yet by naming only his Heroes with mine, I'll undertake to make them suffer by the Comparison to a Jest. This is plain *English*, and fair Warning; and the rest of to Day's Paper shall consist of Letters from my Correspondents as they come to my Hand, and I take out of an Heap.

To *NESTOR IRONSIDE, Esq;* or in his Absence to the *ENGLISHMAN, his Assignee.*

Old Friend,

WE in the Country have been plaguily impos'd upon all this while by the false Notions we have entertain'd of your Lion at *Button's*. We thought it had been only a little Metaphorical Talk when you mention'd the Roaring of your Lion. his
gating,

eating, digesting, &c. and that, under the
 Fancy of a Lion, you design'd to exclaim
 against the little Irregularities and Indeco-
 rums of the Times, and to handle the fa-
 shionable Vices with Roughness and Seve-
 rity. We commended your whimsical fa-
 bulous Invention, as serving to embellish
 your Papers after an uncommon Manner; but
 never dreamt that you had any other Lion
 than Mr. *Button* or his Eoy, who were to
 take in for you such Hints and Advices as
 the World might think fit to communicate.
 I came to Town Yesterday with this Idea of
 your Beast; and having made a Collection
 of all Observables in the Country that might
 come within the Province of your Guardian-
 ship, I approach'd Mr. *Button* with a large
 Roll of Papers, that (as your Lion) he might
 convey 'em to you. After some Expostula-
 tion, the Man perceiving my Error, intro-
 duc'd me to the majestick Brute (to my no
 small Surprize and Satisfaction) and desir'd
 me to produce what Provender I had, and
 tender it to him my self. I stood some time
 to survey the Lineaments and Features of
 this terrible King of Beasts, very artfully
 imagined in a lively, bold, well-sculptur'd
 Bust. The Hyeroglyphick of shewing only
 the Head and Paws is very good: It im-
 mediately put me in mind of *Juvenal's In-*
genio manus est & Cervix caesa— You have
 taken care to get those Parts of your Lion
 only

only represented, without which an Ama-
 nensis cannot be rightly qualified. I could
 have spent more Time in these Contempla-
 tions, but the House being pretty full, I was
 soon singled out and surrounded by a parcel
 of Bears, who put me into a great Fright by
 staring full upon me. Yet being resolv'd to
 venture my Hand into his Mouth, (to my
 great Confusion) the Morfel I had brought
 happen'd to be too large for him to swallow,
 so that I was forc'd to withdraw my Hands
 and stow it again in my Great Coat Pocket.
 I upon this look'd more sheepish than before,
 and expected every Minute to be torn by
 your Lion, or hugg'd to Death by the fore-
 said Bears, whose very Eyes were fasten'd
 upon me with a killing Impudence. Being
 thus beset, and not knowing how to get off
 at such an Exigence, I boldly fix'd my Eyes
 upon the Ground, and with a couragious
 Blush ventur'd thro' the midst of 'em to take
 Sanctuary in a Window that looks toward
 the Street; where, to my great Joy, I
 found that which dispell'd my fears, and
 clear'd up all my Deubts. I saw hanging be-
 fore the Door of a Musical Instrnment-ma-
 ker, *Orpheus* striking his Harp, with Onuces,
 Pards, and other savage Creatures gaping
 and staring all round him with great Attenti-
 on. This, no question, is the Reason that
 your Lion is so very tame, and tha the
 Bears his Neighbours let me walk off unhurt.
 To

To this Representative of that charming Lyrist, I likewise very ingenuously acknowledge my Deliverance from a very meagre hungry-looking Wolf, who stalk'd round me three or four times, and almost scar'd me out of my Senses. I am now got clear; but durst not venture into the Forest again, for fear *Orpheus* should be remov'd; I therefore send my Packet of Informations directly to you, and desire that you would chew or cut it small, that the Lion may swallow it safely, without Danger of its lying heavy upon his Stomach, as I am afraid most of the Meat does, which thro' the Ignorance of his Feeders he is gorged with.

I am Yours,

Sam. Homely,

To the ENGLISHMAN.

S I R,

I Find it is impossible for a Man of Merit to escape the virulent Pen of that Rascal the Examiner; and since by his concealing his Name one can have no other Satisfaction of him than that of replying to him in your Paper, and telling him there what a Rogue he is, I take the Liberty, with *Mr. Smith the Corn Cutter*, to address my self to you for Justice.

The Reflection he intended to cast on me is too plain for him to deny, or me to receive, without attempting at a publick Vindication of my Honour.

It

It is evident, where he says Cæsar is metamorphosed into a Baker, that by the malicious Opposition of the Terms, as well as by impudently putting my Name at full length, and in a different Character, that his Satyr was levelled at me. I would have him to know, that I am a better Scholar than himself; and if he thinks to translate the old Proverb, AUT CÆSAR, AUT NULLUS, to Cæsar or a Baker, he is an illiterate Coxcomb and a saucy Jack for his Pains. If by Cæsar he means my Lord Marlborough, I am ready to acknowledge the Justice he has done him, in making him the first of Mankind; but if by Baker he means the last of Mortals, I will tell him 'tis impossible that can ever be, whilst there is such a Scunnerel existing as the Examiner.

The Family of the Bakers, I would have him know, is an ancient Family, not to be traduced by his vile Slander, nor do I esteem it any Diminution to their Honour, to have been related to an Ancestor of yours, called Staff of Life.

My Grandfather was Author of the famous Chronicles; and as I have some Design of continuing them, I must tell the Examiner that all those whom he has caluminated will make the most glorious Figure that ever was in History; and that his Patrons will appear to be, till I write my History I will not say what.

I am not used to expiate much upon my own Merit; but since this Rogue has provoked me, I think I may modestly say this, that the last Parliament, which he so lavishly and frequently commends, thought

thought fit to ballot for me as a proper Commissioner for the Resumption of Grants. I do not value myself much upon it, but I will tell you what others have said, that, perhaps, 'twas not the worst thing which that Parliament attempted

My Friends indeed perswaded me, that instead of resenting the Injury, I ought to be proud of being slandered in so good Company, with the best, the bravest, and greatest of Men.

I am informed that Mr. Sly is resolved to make a large Entertainment for all those who at any time have been abused by this saucy Rascal; and that every injured Party is to appear either by Proxy or in Person. For my Part, I despise the poor mercenary Scribler; and shall be pleased with his Calumny, if by it I may be entitled to dine with a boon Companion, and the Honour of your more particular Acquaintance: Being,

S I R,

Your humble Servant,

JAMES BAKER.

THE ENGLISHMAN.

From Saturday November 6, to Tuesday November 10. 1713

Senescere te multa indies addiscentem. Tull.

I Am sensible that I am much beholden to the Town for taking off so many of my Papers, which have hitherto been only loose Leaves independant of each other, without any settled Scheme of Design. This Incoherence is as prejudicial to the Instruction as Diversion of the Reader; for Order gives the Mind the strongest of all Pleasures, provided that Variety is supported at the same Time; and the Regularity of the Work, tho' it gives the Beauty, is it self as it were concealed.

Method in all kinds of Writing, has the same Force with that which we call the Tale or Business in a Comedy: And without this, it would be the highest Arrogance for a Man to pretend to throw out thrice a Week Lectures fit for the Perusal of the whole Town; as if nothing came amiss, but that whatever he should think fit to speak, must be certainly

Q

worth

worth other Peoples while to hear. Besides all this, I cannot but reflect, that the great Success of a former Paper was owing to this Particular: That from the Plan of it, it lay open to receive the Sentiments of the rest of the World into it; by which Means the Author was never at a Loss for Matter fit for the Entertainment of all Orders of Men in their Turn.

I gave the Publick an Account, that I undertook this Work with the Encouragement, and under the Protection of the venerable *Nestor Ironside*; but neither from his own Publication in the *Guardian*, or any thing that I have said concerning him, is the Person, Parts, or Qualifications of that *English* Philosopher, whom I make the Heroe of my Story, explained to the Pub'ick in such a Manner, as that a Curiosity should be raised in the Reader, upon any Incident or Occasion in my future Papers, to know that Sage's Sentiments upon the Difficulty. To supply therefore this apparent Defect in my setting out, be it known, that *Nestor Ironside*, Esq; is now in the—Year of his Age, in perfect good Health, of a gay Disposition, although tainted with some of the Vices, or rather Infirmities of his Time of Day; a great Frequenter of young Company, with a secret but strong Affectation to be pleasing in the Eyes of Women.

The old Gentleman one Night in good Humour, after drinking somewhat above a pint
of

of Metheglin, which is his Liquor of Joy, told me, says he, Cousin *Kitt*, Wisdom and Folly have shaken Hands in the Point of Love, and treat one another not as Enemies but Allies; for there is a pleasing Folly which takes from the Severity of Wisdom, and a skilful kind of Error which dignifies Gallantry, that must be practiced by all Lovers. I answered, that I wondered he who had such gay Conceptions in himself, had gone so far in this Life without Marriage. I remember he took the other Glass without making Answer, any otherwise, than after he had drunk to say, how happy were it could we record, or blot off our Memory what we pleased? and yet there are Sorrows one would not forget. There is always some Suspicion about old Men, which a Man must be very wary not to raise into a settled Dislike, by being too inquisitive into their Thoughts. I therefore was contented to find out, that the Sage had had a broken Heart, without pressing to know the Particulars of the History; by which I shall have this Advantage, that unurged he will fall into Illusions to his Passion; and I doubt not but the Charms of a fair One, long ago departed, will be revived in my future Narrations. But there is nothing more pleasant in *Nestor's* Character, than that he sets up for some Military Acquisitions of Honour, as having risen when *Oxford* took Arms upon the Alarm of the Approach of the *Irish*, and that memorable Night when,

Man lin

Maudlin-Bridge was broken down, with the same Intrepidity and Success as it could have been done by the most regular Troops: There are some other Parts of his Warfare about the Time of the Revolution, which will afford Matter for future Accounts; but he often asserts, that had it not been for his own Modesty, he might have been Major of the Militia, when Sir *Marmaduke Lizzard* obtained that Honour for a Cousin once removed, who plaid very well at Back Gammon. The Esquire is tall, abstemious, eloquent, and thin; but as to the rest, a passionate and knowing Lover of his Country. When I say knowing, I mean a Man that prefers it and its interests to all private Considerations, and gives it the Preference to all other Nations, from that only in which it excels all the rest of the World, its Freedom in Religion and in Property. In Religion, in having all the Advantages of Education and Holy Writ laid before us in our native Language; in Property, in being subject to no Laws, to which we have not our selves assented. To this he frequently adds, that our Situation, Soil, and Product, are such as make all the rest of Mankind labour to purchase Necessaries to themselves, by administering to the *English* Wealth and Luxury: For we are so much wanted by others, that, considering Mankind as one Family, the *British* Territories are the Demesne of their Estate; and the rest of the World must be contented to live with

with less Elegance on the distant Parcels of it, at the same time that they pay Tribute to their Chief.

The Esquire is usually attended from his Lodgings in *King-street, Covent-Garden*, by a coveal Servant in a dark Suit and gray Hair, who has been to him for forty Years that kind of Favourite which a learned Man is seldom without, to wit, one that is very powerful from his wonderful Addresses in ordinary things, which his Master does not understand. Every Man living has something comick in his Character ; that of Mr. *Ironside* is, that he thinks every thing should be governed by right Reason, and the Laws of Nature ; and makes no manner of Allowance for the Prepossessions which Ambition and Luxury have introduced among Mankind : Therefore those to whom his bold Truths and Admonitions are painful, keep themselves in Countenance, by saying, he does not understand the World. His Respect and Dislike are placed with such Singularity, that you shall see him at *Button's* in close Whisper with a Thread-bread Philosopher, while a Beaux, in a Wig to his Waste, is attending to catch him next. From Seven to Nine the good old Man sits under his Lion, discoursing upon some great Question that regards the Conduct of Life, the Glory of our Nation, the Encrease of our Trade ; or when some of his Favourites can drill him till it is late into the back Room, he talks of things
past

past as present, and you have the History of Gallants and Ladies, Wits and Beaux, Courtiers and Citizens, and all that has past in this Town and Nation, from Year to Year, ever since he arrived at Manhood. Mr. Ironside's Expenditure of time, together with his Sense of what passes in Publick and Private, in which there is always an immediate or remote Regard to his Country, shall be the Subject of my future Papers, which shall always take their Matter from Mr. Ironside's Conversation.

To the ENGLISHMAN.

Strand, Novemb. 9. 1713.

SIR,

I Keep a Shop in the New Exchange, and have lately been barbarously treated by a Fellow that I cannot find out for my Life. You must know we have a Custom of putting all things that we loose by Robbery to a particular Account, which we call the Thiefs Account, and the next we catch we make pay for all. Here is a particular Fellow that muffles up his Face, commits what Robberies he please, and then gives us as the Phrase is, a Pair of Heells. We call after him, Thief, Rogue, Villain, Raschal; for which he sends us a Penny Poste Letter with some of the same Names back again, and says we are a foul-mouth'd Generation. You must know, Sir, this impudent Dogue makes no Difference

Difference that he's a Thief and we are Shop keepers; but has this very Day Printed in the Examiner a List of the Names we gave him as we called after him, Part of which he sets down as lent by the last Account, and very gravely carries over the rest as a Continuation of the same, whereby, according to his Reckoning, he owes us as much ill Language as we him. As for my Part, I'll trouble my self with him no more; nor do I care whether he pays me or not; only Sir, I appeal to you whether this is not the most Pleasant and Monstrous Impudence you ever met with. What pleases me most is, that the Rogue says he is incog. I suppose Sir, the Quality will have done with that Word. I can assure this Gentleman it is very much his Interest to be incog. still: He shan't be excused according to the Airs the vain Rogue gives himself, that he was writing Tatlers and Spectators; for I can assure him that as soon as some People can lay hold of him, his next Lucubration will be in the Round-House.

I am, &c;

Printed by J. Carson, in Christ-Church-Yard:

1713.

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Numb. 17.

T H E
ENGLISHMAN.

From Tuesday Novemb. 10, to Thursday Novemb. 12. 1713.

Simplex Munditiis. — Hor.

MR. Ironside was Yesterday in the Evening in the back Room at Button's with some of his favourite Acquaintance, and the Discourse which started amongst them happened to be upon Dress. When the Sage had heard the different Opinions of the Company upon this Subject, which was delivered very freely, for there is something so familiar or comick in the old Gentleman, that the Superiority of his Years, Wisdom, and Experience, gave no Manner of Awe or Check to younger People; but after having made some Observations upon the same Subject, he proceeded to talk his own Way with a little of the Singularity of his Age.

R

I

I have often, said *Nestor*, reflected, that the History of Dresses would be a Matter of much Entertainment, and not without Instruction. The Female World, as being the more ornamental Part of Mankind, are naturally addicted to Innovations and Inventions of this kind. I had an Acquaintance once with a Lady, who professed to me that she made it her Study; but instead of laying on upon her Face different Colours, and daubing herself with an artificial Complexion, which, as she well remarked, (besides other Disadvantages, obliges to a Care and Anxiety, to avoid all Encounters that may either expose or taint the varnish) takes away the natural Tint of the Skin, so as to make it frightful even to the Owner, upon first waking in the Morning, and render her offensive to another Sense, as well as the Sight of all who approach her.

Her manner then was, in the beginning of the Year, to have her Face drawn in a little Oval, extreemly like and without Flattery: She had many Dresses painted on a sort of I-fing-glass, which she could clap upon the Face of this Oval, and observe what Colours, or Subdivisions of Colours, best became her Complexion. I have seen her make the same Face bear a becoming Sadness, a down cast Innocence, an heedless Gaiety, or a respectful Attention, according to the different Lights and
Shades

Shades that were thrown upon it by the Application of the several Dresses round the Head and Neck. This gave my Friend the Reputation of the most careless, unaffected Creature in the World; and yet, say they, how every thing becomes her? Nothing at all artful, yet surpassing all the Art in the World. The Truth of it was, that she never attempted to disguise Nature, but to adorn it; and she easily surpassed those who studied to be what they were not, by endeavouring only to appear to the utmost Advantage what she was. She would indeed triumph in this judicious Manner of dressing upon Occasion, not without some Insolence.

I remember on the fourth Night on which *Alexander* the Great was acted at the Duke's Theatre, it was known the Court would be at the Play, and Jewels were at that Time extremely much wore; she resolved upon a desperate Experiment to try her Skill, and entertain the Eyes of the King, in opposition to the whole Town, who dressed for his Observation. She contrived to have a Place kept in a front Row for her, and to come in after the whole Audience was seated, and the King himself in his Box. It naturally created a good deal of Bustle to get to her Place; and she arrived at it with a Kinswoman of no Consequence by her Side, the common Trick of celebrated Beauties with a very pretty Confusion

sion in her Face, skilfully prepared to recover herself from the Eye-shot of the whole Audience. When all around her were blazing in Jewels, that made their Faces appear blank, and drew the Eyes of the Spectators to the Gems about their Ears and Hair, my beautiful Friend stood open to the View of the whole Court dressed only in her Hair, and in a white Sarcenet-Hood negligently pinned on it. The Novelty of her Appearance, the lowly Obedience with which she met the Eyes of the King, and the graceful Recovery of herself from the Disturbance she had given the Company in coming so late, fixed the Admiration of the Court and whole Assembly on that Object. The King pronounced her the best Dress'd Woman in the Company; and pointing to a foreign Ambassador that sat near him, Behold, says he, yonder is an *English* Lady! You will easily imagine how spitefully the Fans work'd thro' the whole House; and I over heard several, upon enquiry who she was, answer, Some kept Hussy I warrant her. This judicious young Woman was longer young than any I have ever known; and by following Nature, was never out of Fashion to her Dying Day. She ever led her own Year of Life; and by never endeavouring to appear as young as those of fewer Years, appeared always much younger than those of her own.

This

This and the like Circumstances have I taken Notice of among the Women in the vigorous Part of my Life, and have entertained my self with Pleasure by attending the Discourses of older People on this Subject. I had, I remember an Aunt who was a mighty Antiquary this way, and would run through two or three Centuries backward, with an Account of the different Manner of Ladies dressing their Heads in one Year and in another. Among other things, I have frequently heard her say, that the renowned Queen *Elizabeth* was a mortal Enemy to the Use of blue Starch in making up Linnen. I remember I laugh'd at the recording so frivolous a Circumstance; but she persisted in it, that blue Starch was in her Reign forbidden by Proclamation; and was at the Pains to go from Parish to Parish to find out an Order, which she had heard her Grandmother speak of as read in the Church. I thought it a Curiosity, and looking over some Papers to Day, found the Copy which she gave me some Years ago; and is my Lord Mayor of *London's* Order, directing, in pursuance of the Queen's Directions, all the Aldermen, to suppress the great Enormity of using blue Starch.

The

The Copy of a Precept read in the Church of St. *Battolph* without *Aldgate*, directed to the Alderman of the Ward of *Portsoaken*, June the 27th, Anno 1596.

WHEREAS the Queen's most excellent Majesty caused Her Pleasure and Commandment to be published in common, by open Proclamation. within the City that no Manner of Person should from thenceforth presume to use any Blue Starch in their Linnen openly to be worn, upon their Pains, as in the said Proclamation were expressed; which, notwithstanding, Her Majesty being informed, and so hath lately signified unto me by Message from Her own Mouth, that divers Persons within this City, not regarding Her Majesty's Commandment, have, and do still, in most contemptuous sort, use Biew Starch; whereat She is highly Offended, and hath commanded me, that a present Reformation be had by all Manner of Persons whatsoever within this City, Liberties, and Suburbs.

In Accomplishment whereof, These shall be, in Her Majesty's Name, straightway to charge and command, that presently, upon Sight hereof, you cause Her Majesty's Pleasure and Commandment herein to be Notified and made known to all and every the Inhabitants of your Ward; and that none
of

of them do, in any sort, from thenceforth contemp-
tuously presume to use any Blue Starch in any
of their Linnen openly to be worn about their Bodies,
upon Pain not only of Her Majesty's Displeasure,
but Imprisonment of their Bodies during Her
Majesty's Pleasure.

Whereof see you fail not, at your Peril. Guild-
hall, this 23d of June, 1596.

GEBRIGHT.

This Matter has given me more Thought
than I will at present owne, to find out
whether the Import of this Composition was
at that time hurtful to Trade, or whether they
used it, as it was then dear, to a ruinous Ex-
pence, or that Her Majesty thought it was
prejudicial to the Complexion of Her Subjects:
I say, whatever was the Motive for so much
political Care to abolish *Blue Starch*, I think
an ingenious Friend of mine, who is writing
a Treatise, *De re Vestiria apud Anglos*, should
look thoroughly into this Matter, and from
collatrol Circumstances of that Age, resolve
the Curious in the true Causes of that Prohibi-
tion from the Court of *England*. I think all
Gentlemen who keep Libraries, or have Ma-
nuscripts by them, are obliged to give this
Virtuoso access to their Museums for the
Information of the Publick ; otherwise we
must

must be in the Dark as to the Ladies Linnin, in a Reign which makes so great a Figure in the *English* Story. I have heard indeed some of the old Players say, they had a Tradition that the Countess of *Nottingham*, who was a very designing Woman, and it is represented in the Tragedy of the Earl of *Essex*, had a great deal of *Blew Starch* in her Ruff when she delivered the false Message about the Ring; which exasperated her Mistress, against the use of it, in any other Person. But these Relations being meerly Traditional, we must wait till Time which discovers all things, may bring into our Hands the Manuscripts of some Courtiers of that Age, which may clear the Difficulties we are under about this important Incident.



Printed by J. Carson, in *Christ-Church Yard*:
1713.

Numb. 18.

THE ENGLISHMAN.

From Thursday Novemb. 12, to Saturday Novemb. 14. 1713

————— *With native Freedom brave*
The meanest Briton scorns the highest Slave,

The Campaign.

S I R,

‘ S I N C E, with the Abilities of the
‘ *Guardian* devolved upon you,
‘ you have undertaken to supply
‘ his Place to the Nation; and
‘ since you have taken upon your
‘ self the noble Appellation of *The Englishman*,
‘ I am perswaded you will not be displeased,
‘ if, out of the tender Regard I have to the
S Honour

' Honour of my Country, I venture to give you
 ' my Thoughts upon the Duty of an *English-*
 ' *man* ; and endeavour, at the same time, to
 ' awaken you, and all my Countrymen, the
 ' honest Ambition of coming up to it in all
 ' Respects. A *True Englishman*, in a civil
 ' and political Sense is the greatest Character
 ' in Life.

' While the Liberties of *Rome* remained
 ' intire, there could be nothing said more to
 ' the Honour of a Man than to say he was a
 ' *Roman* ; and for the very same Reason, so long
 ' as we continue true to our own Laws and
 ' Constitution ; may every Inhabitant of this
 ' Island glory in the Name of *Englishman*.

' Wherein had the *Romans* the Advantage
 ' over us *English* ? Are not our Privileges, our
 ' Rights, our Immunities, as great as ever
 ' were theres ? Are not we to all intents and
 ' Purposes, as free a People ? Are we not as
 ' Brave ? Do we not equal them in all the
 ' Arts and Embellishments of Life ? Is not e-
 ' ven our Wit and Eloquence upon an E-
 ' quality with theirs ? In Navigation, in
 ' Trade, in Manufactures, and the several
 ' Means of acquiring Wealth, and furnishing
 ' our selves with the Products of distant
 ' Countries, they came far short of us. Then

‘ as to our Religion, it is as far beyond theirs;
 ‘ as the Wisdom of God is superior to the
 ‘ Inventions of Men.

‘ Considering these inestimable Blessings,
 ‘ which we Enjoy in a greater Measure than
 ‘ any other Nation now in Being, what should
 ‘ be the Duty of every *Englishman* and of you
 ‘ in Particular, but to maintain his Happiness
 ‘ and his Birth-right to the utmost? To
 ‘ stand by the free Constitution of his Country
 ‘ with his Discourse, with his Pen, and with
 ‘ his Sword? In a Word, with his whole
 ‘ Might and Main? An *Englishman* may speak
 ‘ his Opinion *without Doors* as well as *within*
 ‘ *Doors*: He may, nay he ought, to have a
 ‘ jealous Eye upon the Officers and Servants of
 ‘ his Prince: He may, and he ought, to Al-
 ‘ arm his Fellow Subjects, when he sees any
 ‘ apparent Dangers either from Enemies a-
 ‘ broad or from Factions at Home. The Prince
 ‘ receives his Information from others, and
 ‘ those may be Corrupt, and it may be that
 ‘ nothing less than the Clamours of a Nation
 ‘ can reach the Ears of a Prince, and give
 ‘ him an Opportunity of detecting the Trea-
 ‘ chery or Ignorance of those that pretend to
 ‘ serve him. For these Reasons, I conjure
 ‘ you, as an *Englishman*, to cry aloud and
 ‘ spare not, whenever you shall see Occasion.

' It is the Prerogative of our Prince to
 ' chuse his Ministers ; but it is the Privilege
 ' of the People, by their Representatives to
 ' judge of, and even to arraign the Conduct
 ' of these Ministers. Neither is it any Excuse
 ' for them, when they have done amiss, to
 ' say, *We intended it for the best* : The Su-
 ' preme Being, who is all-knowing, may ac-
 ' cept of the Will for the Deed ; but Men
 ' must, especially in Matters of Publick Con-
 ' cern, acquit or condemn by the Action, for
 ' they cannot enter into the Intention.

' In Kingdoms where an Absolute and Ty-
 ' rannical Government prevails ; the Prince
 ' and his Ministers are in Effect the same :
 ' But, God be praised, it is not so with us.
 ' Our Laws have fixed the Person of the Prince
 ' as it were with a Wall of Brass : He is by
 ' them secur'd from Violence, or any Impu-
 ' tation of Wrong ; but his Ministers are by
 ' the same Laws left as open to Accusations of
 ' all Kinds, as any other their Fellow-Subjects :
 ' Nay, what is more, an *Englishman* may, as
 ' I take it, have the utmost Horror for what
 ' may be done by Ministers, at the same
 ' that he has the greatest Veneration and
 ' Duty for his Prince.

' The

' The Prerogative of the Prince, and the
 ' Priviledges of the People, are both of them
 ' equally sacred : The Laws of the Land
 ' are the Sanction to the one and to the other ;
 ' and that Subject, who shall dare to intrench
 ' upon the one or infringe the other, is
 ' equally punishable by Law. These, Sir, are
 ' Notions, of which, I am perswaded, you are
 ' thoroughly convinced : And my Intention
 ' in writing them to you is, in the first place,
 ' to put you in mind to inculcate them fre-
 ' quently to your Readers; and secondly, by
 ' making them publick in your Paper, to put
 ' every *Englishman* a little upon his Train of
 ' thinking, for the security of his Religion
 ' and Property to himself and his Posterity.

' The Distinction of *Whig* and *Tory* are
 ' Snares to catch the Unwary on both Sides :
 ' But Liberty and Property are substantial
 ' Blessings, for which a Man of Honour and
 ' Vertue will Combate while he lives, and
 ' Die with Pleasure in the Defence of them.
 ' I should not dwell so long upon this Subject,
 ' and urge it so warmly, did not I meet every
 ' Day of late with People, who have the Im-
 ' pudence, even in Places of publick Resort;
 ' and in mixt Companys, to talk of the Noti-
 ' ons of Arbitrary Government, and to say a
 ' great deal more in Favour, of the Pretender
 ' to

to the Queen's Dominions than is allowable
 by our Laws, and much more than could
 enter into the Heart of any Man that has
 the least Sense of Duty to Her Majesty.
 When I see the Harbour of *Dunkirk* choak'd
 up, and the Works destroyed, and the Treas-
 ty of Commerce put upon a Footing advan-
 tagious to the Trade of this Nation, and
 People cease to Clamour at those honest
 Men who have urged the great Consequence
 of these two Articles, my Jealousies will
 diminish in Proportion as the Dangers are
 removed, and I shall then begin to think we
 are in Safety. As to Men in Power and
 Place, I shall always Honour them when I
 see them affect Greatness by making great
 their Sovereign and their Country: For I
 must Confess I cannot think of a juster Mea-
 sure for examining the Merit of Persons in
 high Employments, than comparing the
 Figure that their Country makes, in the
 Eyes of other Nations, with that which it
 bore while others enjoyed the same Employ-
 ments. If at any time those they call great
 Men should have the same Advantages and
 Assurances with the most successful of their
 Predecessors, and the Glory of their Nation
 should nevertheless languish in their Hands,
 they must without doubt appear to want
 the Honesty or Ability of those, who with
 the same Means and Power made their Coun-
 try Great and Flourishing. So

‘ So long as you keep to the Standards
‘ of our Laws, in your political Discourses,
‘ and to Vertue, good Manners, and Inge-
‘ nuity in your other Papers, I shall pay you
‘ that Respect which is due to the laudable
‘ Character of a *True Englishman*.

ADIEU.

Printed by J. Carson, in Christ-Church-Yard:
1713.

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Numb. 19.

T H E
ENGLISHMAN.

From Saturday Novemb. 14, to Tuesday Novemb. 17. 1713

Manito Acerbitate, Objurgatio Contumelia careat.

Cic. de Amic.

I Acquainted my Reader, that my future Papers should chiefly consist of what I learned from the Conversation of Mr. *Irenside*. My venerable Friend has lately introduced me to the Acquaintance of the Family of the *Lizards*: I usually pass my Evenings among them. As we were last Night sitting round the Fire, the Discourse happened to fall upon the most proper Method of giving Advice. What the old Gentleman said on this Subject was as follows.

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We find our selves deficient in any thing else sooner than in our Understanding. The Reason is plain : It is this alone by which we judge of other things ; if therefore this is faulty, it is no Wonder if it makes a wrong Judgment, and obliges us to pass too favourable an Opinion on our Selves and Actions. Hence it is, that the most ignorant are most conceited and most impatient of Advice, as unable to discern either their own Folly or the Wisdom of others. A certain Degree of Intelligence is requisite to a Man, to be able to know that he knows not as much as he should. Possibly they may not be altogether in the wrong; who reckon it an Happiness to some People to be so much in love with themselves, as not to be convinced of their own Ignorance : But if it is an Happiness, it is an Happiness no ways superior to that of a Brute ; for I cannot conceive Man in a more unhappy Circumstance, than to have neither an Ability to give or take Instruction. But as Nature has made some Men incapable of Improvement by the good Advice which is given them, Fortune seems to have so fixed others, as to make it hardly possible that they should have any given them at all.

Thus it is with those who are surrounded with a Crowd of Flatterers, who under a false Pretence of Friendship, encourage them
in

in all their Vices and Extravagances, For this Reason great Persons used formerly to keep Jesters, from whom they might hear their own Characters, and receive Hints for the better regulating their Conduct, without Disimulation, Flattery, or any other Disguise than that of *Wit*, which served to gild the bitter Pill, that it might be the more easily taken. Indeed few things require more Discretion, Nicety, and Good-breeding, than the telling a Man his Faults, and giving him Advice. The first Rule, and which can never too often be inculcated on this Occasion, is so to order it, that the Person advised may see the Advice is given him for his own sake, and not to gratify the ill Humour, or shew the superior Understanding of the Adviser.

No one hears of his Faults without some Concern and Uneasiness. While *Grosyppus* tutors and admonishes us, we can scarce forbear affronting him, and are so angry at his Reproofs, that they even gave us a sort of Aversion to his Person. When *Micio* shews us he is sorry for our Failings, and that he cannot help differing from us in his Notions of things, we love him, and are only vexed and enraged at our selves. *Micio* considers how hardly we bear a Superiority in Understanding, and therefore introduces his Counsel by the most obliging and artful Expressions. I remember, Sir, says *Micio*, I once acted my self upon the same Principles

Principles you do, but went far greater Lengths than you have done——— *Grosypus* is of a cold phlegmatick Constitution; he assures you he should have been frightened at himself, could he ever have thought after so monstrous a Manner as he finds you do; and is amazed how such Notions could enter into the Head of a Man of common Sense. *Micro* knows that we have a natural Desire to be happy, but are not easily convinced that what is against our present Inclinations can ever conduce to make us so.

A great deal of Conversation with People of the most opposite Humours and Inclinations, has not only taught him to know Mankind thoroughly, but to pardon their several Follies. *Grosypus* has gathered his Wildom chiefly out of Books: He hath collected together the Sayings and Actions of the greatest Philosophers and wisest of Men in all Ages; and his own Judgment having pronounced them just and reasonable, he has formed several Maxims, which he looks upon to be so self-evident in themselves, that he will hardly condescend to give his Reasons for them, is resolved never to break thro' upon any Occasion: In short, *Micro*, tho' he has a just Dislike of their Fables, cannot help pitying the Weak and the Vicious *Grosypus* is so engag'd at the least Appearance of Vice or Folly, that he can hardly keep up the common Rules

Rules of Decency and Good-breeding towards the Person of the Offender.

If it requires so much Discretion and good Sense to reprove for Errors already committed, it requires little less to caution against such as we would have People avoid. When I say this, I have my Eye more particularly upon such Persons as are intrusted with the Education of Youth. It is no uncommon thing to see Parents, with more Care than Discretion, contribute to the ruin of their Children, by continually cautioning them against Vices they might otherwise perhaps never have thought on. This Method is like burning of Books by the common Hangman, and prohibiting of certain Goods, which only makes them more covered and esteemed. But I shall conclude this Head with a Story out of *Montaigne's* Essays.

‘ My Daughter, (says that Author) the only Child I have, is now of an Age that forward young Women are allow’d to be marry’d at. She is of a Soft tender Complexion, and has accordingly been brought up by her Mother after a private and particular Manner. So that she but now begins to be wean’d from her childish Simplicity. She was one Day reading before me in a French Book, where she happened to meet with a Word of a very harmless and indifferent Meaning, but that bore

bore some small Resemblance to another
 Word not altogether so innocent. The
 Woman to whose Conduct she is committed
 stoppt her short a little rudely, and ordered
 her to skip over that ugly Word. I let her
 alone, not to trouble their Rules, for I ne-
 ver concern my self in that sort of Govern-
 ment. The Feminine Policy has a sort of
 mysterious Proceeding in it, and we ought to
 leave it intirely to themselves: Tho' if I am
 not mistaken, the Conversation of Twenty
 Lacquies could not in six Monthstime have so
 firmly imprinted in her Fancy the full Mean-
 ing of those smutty Syllables, as this Old
 Woman did by her Reprimand and Interdi-
 ction.

To the ENGLISHMAN.

S I R,

AS you are by your Title obliged to do
 Justice to all Persons of Merit in
Great Britain, I send you this to acquaint you
 with the finest Piece of Workmanship that has
 ever appeared in its kind. Mr. *Richard Street*,
 who lives over-against *St. Dunstan's Church*
 in *Fleet-Street*, has made a Clock, which goes
 four hundred Days at once winding up with
 a Spring. It strikes Hours and Quarters all
 that Space of Time if permitted, and repeats
 them at Pleasure; but the Striking may be
 hindered,

hindered, if the Owner pleases by the Turn
 of an Hand. During this long Space of
 Time it shews the Month of the Year and
 Day of the Month by one continued Motion,
 and without the trouble of shifting on ac-
 count of the Inequality of the Days of each
 Month. It shews also the Moon's Age and
 her Phases, by a Globe representing her ap-
 parent Increase and Diminution of Light
 from the Sun. The whole is most beautifully
 wrought with Pillars, Festons, and Images
 of Silver. It is the Work of Years, and was
 brought to this Perfection by much Labour,
 Thought, and Expence. The Structure of
 this Clock, both as to its outward Form
 and inward Movements, is beautiful, simple,
 and noble. The Artificer has manifested
 himself a Genius in his Way, and deserves
 a Place in your Writings for the Honour of
 our Nation.

I am,

S I R,

Your most humble Servant.

Printed by J. Carson, in Christ-Church-Yard:

1713.

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Numb. 20.

THE ENGLISHMAN.

From Tuesday Novemb. 17, to Thursday Novemb. 19. 1713.

————— *Laborant*
Cum ventum ad verum est, sensus moresque repugnant. Hor.

To the ENGLISHMAN!

S I R,

IT has been represented as a malicious idle Report, to say, That the Nation is in any present Danger of Popery or the Pretender: And yet it is certain, that the Number of those who have these Apprehensions still encreases; which would make one suspect that this Danger has been growing every Day more and more visible. But I think now the Matter is past all Doubt, when the Pretender's Friends have the Boldness to justify his Claim in so pompous a Book as *The Hereditary Rights of the Crown of England asserted*, &c. Instead of handing about Rehearsals, single Sheets, or small Libels, they openly arraign our present Constitution, in a Volume in Folio, printed in a large Character, and of a great Price: And this is publicly vented as a Standard to all that espouse hereditary indefeasible Right. The author, it seems, reckons, that

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the Patrons of that Opinion are by this time so seasoned in it, that they are ripe for the only true Consequences, he thinks can be drawn from it, I shall not here enter into the main Controversy; I intend only to shew you, by a few Passages taken out of the Book, how boldly and plainly he writes in Favour of the Pretender.

In the Introduction he begins with letting us know; That his business is to confute the Argument used in Defence of the late Revolution; and to shew that not so much as Submission to it after it was made was lawful. This is the Key of his whole Book, which he fairly owns as the Beginning of it; and by this you cannot fail to understand the Drift of the Passages I shall set down.

In Page 14. speaking of the Act recognizing King James I, he says, *Other Persons were then living of the royal Family, but the next is declared to be the sole Heir. The Crown is appropriated to the next Heir of the Royal Family for ever. The three Estates vow Obedience and Loyalty to the King and his Heirs by lineal Descent; they Debar themselves and their Posterity from paying it to others. They devote their own Blood, the last drop of it, and all the Blood of their Heirs, to maintain the lawful Succession against all Opposers: And to this eternal Duty they are bound by the Laws of God and Man.* And a little after, *If before this Act of Recognition there were Disputes about the Right of Succession, here they are ended.* By this Passage it appears, that here was an End of the Distinctions made use of in Page 22, where he insinuates, That, First, *There was anciently a Right in the Crown to put by the next Heir in the lineal Succession by Testament;* and Secondly, *That the Consent of the rightful Heir may convey his Right to another.* These Distinctions are of use to him against Dr. Higdōn, but are by himself excluded after King James I.

In Page 27, speaking in Justification of Edward the Confessor, whose Nephews by the elder Brother were abroad at the Time of Accession, he has these Words, *Cases may be supposed of Priests, who for want of Power* and

and Opportunity of doing Right to the lawful Heir, are forced to endure the Burthen of a Crown, which they would readily and gladly ease themselves of upon a proper Occasion. And a little after ; It is not the bare Act of sitting and filling a Throne, but the Will of the Possessor, that must denominate him an Usurper. He that invades another's Right with an intention to detain it from him, and a Resolution never to restore it to the Proprietor, is certainly guilty of the highest Injustice : But if He accepts of a Crown only that he may secure it to the right Owner, and the better disappoint the Designs of his Enemies, most certainly he obliges Him by an extraordinary Act of Friendship. This needs no Comment : It is visible what daring and traitorous Insinuations here are, and who are the Persons he has his Eye upon : I confess they have more Charity for him than I have, who think he means no body but those in Edward's Days.

In Page 136, speaking of a *King de Facto* (which he explains to be a King not having hereditary Right) he says, *A King de Facto is not legally qualified to give a Commission to Judges, nor are proceedings in his Courts of Judicature of any Authority. He cannot create a Nobility, or make a Bishop ——— All his Presentations to Benefices are voidable ——— All Lands bestowed by him are resumable at the Pleasure of the rightful Successor.* And does he think his Game so sure, that he dare threaten at this Rate ? Is the Pretender's coming so concerted, that no Alarms, tho' ever so terrible, can prevent it ? He goes yet farther.

In Page 139, speaking of Henry VI's Debt with relation to Calais, he observes ; Here is a national Debt contracted upon Parliament Security, (very probably for carrying on a War against France, as well for the Payment of the Garrison of Calais) in Danger of being entirely defeated, had not Edward IV at last by his royal Assent enlisted it to a legal Payment. And is the loss of all the Funds, and the Ruin of the Publick Credit of the present Government, a Threatning that will not awaken the Spirits of our Countrymen ? Or can they be made believe, that the Pretender will confirm the Loans created on purpose to keep him out, In

' In Page 170, he says, *If it should fall out, (as who can tell what may happen in a Country given to change,) that a King de Jure should by force or Violence dispossess a King de Facto, it may possibly at last be determined agreeably with the Opinion I have now delivered:* And that he has told before was, That a King de Facto was an Usurper, and his Adherents Rebels and Traitors.

' And in Page 176, he threatens again with his usual Insolence: *Whenever the Heir shall recover his Right, there is no Law to shelter from his Resentment such as opposed his Claim, and lent their Assistance to his Enemy. Whocver took up Arms for him, or assisted him with Men and Money; the Soldiers that fought for him, the Divines that made it Gospel, the Lawyers that made it Law, are all involved in the Guilt of departing from their Allegiance* ——— And this he pretends Dr. Hadden allows.

' These Passages are full of Insolence; he takes upon him to ridicule the Fickleness of his Countrymen, and their Weakness to resist an invading Force. If this does not rouse our Fury, to what a low State are we fallen? We were the Terror of Europe, and are we now the Scorn of a Writer against our Laws? Is our Courage fled beyond Sea with the Duke of Marlborough? Are our Blenheims and Ramillies forgot? Or are our pannick Fears of the French and Irish returned upon us? Shameful Effeminacy! But our Enemies may find, that our present Supineness is but the Couching of the English Lion, after the Toils of Victory, that he may take Breath, and rouse more terrible when again provoked. But I must suspend my Indignation to give you the Authors finishing Stroke, in which he brings in Religion to support and Crown his Plea. In Page 185, he says, *No Act of Limitation could ever yet effectually exclude the next Heir by Proximity of Blood; but, sooner or later, Providence has hitherto so Ordered it, that those who are first in the Line of Descents have at length gained the Crown, notwithstanding all Parliamentary Proceedings to the Contrary.*

And

' And in Page 209, after having shewn,
 ' that Henry VIII's Will was a good Will, and
 ' that the Parliament had empowered him to
 ' declare his Successor in it, he observes,
 ' That King James I. ascended the Throne in Op-
 ' position to several Acts of Parliament. And a
 ' little after he adds, So that, though in Fact
 ' it is true, that several Limitations of the Suc-
 ' cession have been made in Parliament, and Per-
 ' sons who were intitled to the Crown, by Primo-
 ' geniture and Blood, have thereby been excluded;
 ' yet it is also evident, that no Precedents have
 ' hitherto been met with of Parliamentary Entails,
 ' that have long prevailed against those that have
 ' claimed by Common Law. Now this is only
 ' Observation in the whole Book, which, if it
 ' were true, would be of any Force to con-
 ' vince Men of Revolution-Principle, who
 ' think Government was first Instituted for
 ' the Good of the People, and is always to be
 ' modelled as their Safety requires. Nothing
 ' can make them change their Mind, but ha-
 ' ving it proved that the Laws of God are a-
 ' gainst them: But this our Author fails in so
 ' grossly, that it is the weakest Part of a very
 ' weak Book. And this appears at first Sight
 ' even in his own chief Instance of *Edward IV's*
 ' Family, compared with that of *Henry IV.* Did
 ' not the Three *Henries* enjoy the Crown
 ' for above 60 Years without Interruption?
 ' And did not *Henry VI.* live to dispossess
 ' this *de Jure* King *Edward*? And now if
 ' we

we take a View of King *Edward IV*, after a
 short Reign of 12 Years after his second Es-
 tablishment on the Throne, were not his
 Sons butchered in the most tragical manner
 of any recorded in our History? And tho'
 his Daughter survived, did not her Husband
Henry VII, reign in Contempt of her Right,
 and wholly claiming from the Three *Hen-*
ries? But I should think it impious to pre-
 tend, as he does, to interpret the Ways of
 Providence, and the Causes of them. When
 our Author has made what Use he can of
 the *English* History, he pretends the Scrip-
 tures are plainly on his Side. But here one
 would think, that while he is writing for
 a Popish Successor, he has forgot that the
 Bible is still in the Hands of the Laity a-
 mong us. Do not we all know that the
 two Persons most distinguished by God's Fa-
 vour, were neither of them next Heirs in
 Blood? Was not *Jacob*, whose Name God
 changed to *Israel* and from whom he called
 his chosen People, was not he a younger
 Brother? And will he say, that the God of
 Justice blessed him because he put a Trick up-
 on his Father, and defrauded his Brother? (See
 Pag. 239.) Do not the Scriptures tell us, it
 was because he loved *Jacob*, and hated *Esau*?
 And would the God of Justice have taken
 away the Hereditary Right to the Promise to
Abraham, if there had been any such Right
 in Nature? Was not *Salomon* declared by
 David

David his Successor in Exclusion of the next
 Heir by Blood ? And did not God honour
 this Man more than any King that ever was
 in the World ? And thus you may judge with
 what false Colours he would interpret the
 Scriptures in his Favour. And now, Sir, I
 believe you are satisfied of the Boldness of
 this Undertaking in Behalf of the Pretender,
 to the Dominions of our Sovereign.

It plainly appears from these Quotations,
 that the Author believes this whole Nation
 a People devoted one Day to the Indignation
 of an injured Sovereign ; and that all Officers
 amongst us, both Ecclesiastical, Civil, and
 Military, in the Execution of their several
 Duties are acting what, in case of a Revolution,
 would attain their Blood, and could be
 no way defended by Authority now in Being.
 The National Debts must owe their Validity
 to the Will of the Pretender, if he succeeds ;
 and this audacious Author thinks fit
 to glory in his present Expectations so far,
 as to make no scruple of acknowledging,
 that Life, Limb, and Fortune of all Persons
 who have acted against his Interest, are
 forfeited, and must be Objects of his Mercy,
 or Sacrifices to his Vengeance. I am
 told, the unhappy Man who has writ this
 Treatise is a Non-juring Divine, lamentable
 is his Case, since he is to suffer in his Sense
 for the Testimony of a good Conscience :
 He is an Object of Pity ; but certainly those
 who

' who take Oaths to the Government, as Se-
 ' curties of their Fealty and Allegiance, and
 ' yet at the same time sap and undermine it,
 ' by favouring Doctrines inconsistent with
 ' its Establishment, are in the sight of Heaven
 ' in a much more woful Condition: Such un-
 ' happy Zealots as this Author, are ispirited
 ' into such Declarations as these by the Ini-
 ' quity of these False Brethren, who abjure
 ' those they wish for, and swear to those they
 ' deny.

I am,

S I R,

Your most humble Servant,

Hannovero-Britannus.

THIS is to give Notice to all Gentlemen and
 others, That Advertisements will be inserted in
 this Paper, as often as Publish'd, which will be
 (*at least*) Three times a Week; if not hindred by
 English Packets not coming in, at reasonable Rates, by
 the Printer hereof.

Printed and Sold by J. Carson, opposite the
 Golden-Ball, in Christ-Church-Yard. 1713.

Numb. 21.

THE ENGLISHMAN.

From *Thursday Novemb. 19,* to *Saturday Novemb. 21. 1713.*

Trabit sua quemque voluptas. Virg.

TO make a Man of an active Temper happy, there will be required, besides Health and the bare Conveniences of Life, Recreations for the Body, and Amusements for the Mind. It is the Part therefore of every wise and virtuous Man, to accustom himself to Diversions that are both cheap and innocent; to preserve at once his Fortunes and his Integrity. He who breaks in upon either of them, will find his Happiness far from being compleat. The Gentleman who sends me the following Letter, seems to be able to gratify himself, in both respects, at a very reasonable Rate.

S I R,

I Look upon your Paper as the publick Echo of the *British Nation*; with this Advantage, that it repeats only such things as
X
are

are proper for a refined Ear, while it suffers the harsh Sounds and vulgar Expressions to fall to the Ground and die in Silence. Wit and good Sense takes the Rebound immediatly, and comes back with Improvement to the owner ; the dull and heavy Performances sink into Oblivion, and never rise in Judgment against their Authors. It is upon the Strength of this Notion that I venture to experiment my Parts upon you, since I run no Risque of being exposed. Your Corrospondents are a kind of Masqueraders in Wit and Ingenuity ; and your Approbation is the Ticket by which they gain Admittance into your Paper. The Numbers you exclude and do not suffer to enter, either for the Meanness of their Habits, or the Rudeness of their Behaviour, have the Indulgence shewed them of being allowed to keep on their Masks, and to retire *incognito*.

The Subject I design to entertain you with is my *Chaise*, the principle Amusement of my Life. The Novelty at least, if not the Choice of my Topick, will, I hope, recommend it to your Liking. I am well aware how obnoxious this dapper Machine may be to the Insults of the Great, as well as to the Cavils of the inferior Order of Men : But since Excellence naturally attracts Envy, it is no Wonder that this convenient Moveable is persecuted, like the flying Squadron, by both Parties, whilst it steers its Course in the golded Mediocrity. When I am mounted in this commodious Vehicle,

' Vehicle, I am free from the Plague and In-
 ' cumbrance of Equipage, as well as from the
 ' Dust of a Coach and Six ; and being neither
 ' exposed to the Weather with the Cavalry,
 ' nor to Fatigue with the Infantry, I enjoy the
 ' the Quiet without the Confinement of the
 ' Philosopher in his Tub. I visit distant Woods
 ' and Plains, and roul through all the Variry
 ' of rural Scenes, wrapt up in Contemplation,
 ' and lost in an Extasy of Thought. In the
 ' Evening I return home, ruminating upon the
 ' innocent Pleasures of the Day, and reflecting
 ' with infinite Satisfaction upon the Power
 ' I have of gratifying my self after this luxurious
 ' Manner as often as I please independently of
 ' others. Were I to dwell longer upon the De-
 ' lights I frequently enjoy alone, you might
 ' think me a Stranger to the Endearments of
 ' Friendship, as well as to the Love of Society ;
 ' therefore I shall in the next Place speak of my
 ' Friends and Fellow-Travellers. I remember
 ' a *French* Author says, he envies the Rich in
 ' nothing so much as in the Advantage they
 ' have of chusing their Companions. By Vertue
 ' of my *Chaise* I am in this Respect as great as a
 ' Prince ; and the Choise I make of a Comrade
 ' seeming to carry with it the Distinction of a
 ' Favourite, there soon arises a great Intimacy
 ' and Freedom and a mutual Benevolence betwixt
 ' us. One whom I often take with me, is an
 ' honest old Tar ; he has sailed thro' the great-
 ' est Part of the Voyage of Life with prosperous

Galen

Gales, and is now laid up in Retirement, well
 freighted with Wealth and Experience.
 Though it be some Years since he has left the
 Sea, yet he behaves himself ashore as if he
 were still on Board. He considers the World
 only as a greater Vessel, and the People that
 bustle in it as so many Passengers embarked
 with him upon the same Bottom; for which
 Reason he cannot bear to see any Man want
 whilst he abounds; and concluding that he is
 not far from his last Port, he is very liberal of
 of his Store. There are two things peculiar
 to the Island of *Great Britain* which he cannot
 reconcile himself to, the Weather and the
 Parties. With reference to the First, he con-
 stantly threatens, when there comes a Run of
 gloomy Days, to turn out once more and end
 his Days in a more settled Climate; and says,
 an old Man is a Fool, that does not draw
 nearer to the Sun. As to our Parties, all he has
 to say is, That he remembers he had like to
 have been ruined by Divisions in his Ship,
 had he not luckily discovered the Sailors ma-
 king a Conspiracy, wherein it was agreed, that
 he and his Officers were to be set a drift, and
 the rest of the Crew were to divide the Car-
 go.

I am highly delighted with this plain Man's
 Conversation; but was Yesterday forced to
 excuse my self to him, being engaged to ano-
 ther, who favours me sometimes with his
 Company in my little Excursions. This is a
 Person

' Person of a quite different Turn of Mind :
 ' He has been ruffled by Misfortunes, and abu-
 ' sed by Rogueries of all sorts ; for which Reason
 ' he is very Censorious and keen in his Reflecti-
 ' ons ; the Candor of his Temper is quite worn
 ' off, and his Remarks set Things in the worst
 ' Light. He has an exquisite Talant at disco-
 ' vering Failings and Imperfections ; like Natu-
 ' ralists, that make use of Magnifying Glasses
 ' to discover the roughness of the smoothest
 ' Surfaces, he shall find you out Blemishes in
 ' the compleatest Characters. I call this Gen-
 ' tleman my Spectacles ; I never am with him,
 ' bnt he makes me discern a thousand little
 ' Weaknesses and Deformities in others, which
 ' without him had escaped my Observation. The
 ' Comment he makes upon Passengers are very
 ' surprizing ; he will give me the Detail of a Man's
 ' Life and Conversation by seeing him pass by.
 ' That Man (says he) with the dry Features and
 ' set Countenance on the fat Horse, is a Stock-
 ' Jobber ; he thrives, as his Horse does, by ly-
 ' ing still ; and the Nag is not more encumber'd
 ' with Fat than the Owner with Wealth,
 ' which makes both of them good for nothing.
 ' This Fellow upon the long legged Mare, with
 ' a plump Phiz, and Silver Trimming upon his
 ' Coat, is a Country Squire, a meer *Grub-street*,
 ' Paper, in which you never find any thing be-
 ' yond the Title: Mind the Looks of that gay
 ' Thing that flies along the Road in a Chaise
 ' and six ; with what Contempt he eyes us with
 ' our

our single Horse; let him go on; he is but lately come to his Estate; we shall have our Revenge in a Year or two, and see him a Foot, Thus it fairs with all who pass in Review before my Friend. Were I to enumerate more Particulars, I should encroach too far upon your Time, and upon your Paper, I am.

S I R,

*Your most observant Disciple,
and your daily Reader.*

Edward Esqy.

TO the ENGLISHMAN.

S I R,

I Have with a great deal of pleasure observed, that in the Course of your Writings, (if I guess right who you are) the Clergy of the Church of England are your peculiar Favourites. They are indeed a Body of Men set apart to officiate in things sacred, which every wise Man will shew Respect and Regard to, as they are invested with the Character of Ambassadors from Heaven. The end of their Institution is to declare and publish to the World, the Will and Commands of their Master, to instruct the Ignorant in the way of Righteousness, and to propose the Rewards and Punishments in another Life, in order to move Men to the Pursuit of Virtue, and to deter them from the Practice of Vice.

But alas! how is it possible for them to be successful in the Performance of this their Duty, so long

as

as there are such Men in the World, who for no Manner of Reason that I can tell, have taken a Prejudice to the whole Order; and who think the hearing a Man in a black Gown dictating from the Pulpit, to be but a dull and insipid kind of Entertainment. The Clergy are Men of the same Passions with the rest of Mankind; and it is unreasonable to expect Perfection from those, who are as much liable to humane Infirmities as the rest of the Species. If Men were but fully perswaded of this, they would forbear censuring the whole Body for the Defects and Blemishes of a few of its Members. Because one Man has proved an Incendiary, does it follow that all the rest of his Profession are inclined to attempt the same Wickedness? Because others shall servilely fawn upon and flatter Men in high Stations in Hopes of Preferment, is it to be supposed that there are none who abominate and detest such vile Practices? Yes undoubtedly there are those whose sole Business and Employment is it to quiet and calm Mens Minds, not by any pernicious Doctrine to enrage or provoke them. Nay such there are who are so intent and industrious in their Calling, as to neglect those Means which Ambitious and aspiring Men make use of to gain eminent Posts in the Church.

Perhaps when I tell you (Sir) that I my self am one in holy Orders, you will not I fear, so readily approve of what I say, as if it came from a Lay Person. I assure you all I contend for is, that Clergymen have, and ought to have, a Right to common Civilities with the rest of the World, and not for the Sake of their Profession be slighted and despised.

despised. We disown and utterly disclaim all Manner of Power and Jurisdiction over Mens Consciences ; and the scandalous Methods the Priests of the Church of Rome take to advance their Credit, we esteem on and look on as unlawful

Ever since I have been a Minister of the Gospel, I never once forgot that I was at the same Time by Birth an Englishman. The Love of my Country is much the same, or rather greater, than it was when I first altered my Condition of Life. It was ever my Opinion, that should our happy Constitution in the State be in the least altered, the Church would soon totter, and by Degrees fall to the Ground. There is such a close Union between them both, that I cannot apprehend how the one can by any Means be independent of the other. How much soever some Men may wish for and expect such a State of Independency, as promising to themselves greater Honours by it, let them beware and take Head, lest such an Attempt ruin and destroy the best Church that ever was established by humane Laws.

I am,

S I R,

Your most humble Servant.

Printed and Sold by J. Carson, opposite the Golden Ball, in Christ-Church-Yard. 1713.

Numb. 22.

THE ENGLISHMAN.

From Saturday Novemb. 21, to Tuesday Novemb. 24. 1713.

*Nihil agis Dolor : quamvis sis molestus, nunquam
te esse confitebor malum. Ccc. Tul. Ques.*

AS Health is reckoned one of the
greatest Blessings, and Pain or
Sickness the greatest Evil that
attends Mankind, a Discourse
that may tend to mitigate the last, will
of Consequence heighten the first;
which State we must enjoy with so much
the more sincere Pleasure, as we are the
less liable to Interruption from the other.
If Pain were allowed to be really one of
the greatest Evils, how miserable must the
Condition of Man be, not only in the
Instance of suffering, but in the Contem-
plation of being hourly liable to it? If

Y.

ye

we proceed in our Enquiry, we shall find that Pain, even thro' Custom and Use, has been made not only not formidable but familiar. We read that the *Spartan* Children were educated under the painful Extremities of Heat and Cold, Hunger and Thirst, at that Time when their Bodies and Minds were least fortified to digest the Philosophy of such hardy Virtue. If we look among the military Men, even those of the lowest Order, how many Instances of incredible Patience may we find in those, who go thro' the most painful Livelihood more thro' Custom and Exercise, than the Reflection of any Honour or Profit? This Force of Custom is still farther to be seen in that Race of modern Heroes the Prize-fighters, Fellows of the most infamous Lives and Conversations; nay even some of them so timorous in the common Incidents of Life, as to allow Pain the greatest Evil; and yet upon certain Periods to assume the Bravery of the Soldier, and the Constancy of the Philosopher. You may see these receive a Wound with the same steady uncontrolled Countenance as they give one, and appear less concerned than the Spectators

at

at the Success of the Engagement. They are placed in such a View, where the least Action or Look that expresses an unmanly Concern must be taken Notice of, and therefore are in a constant Readiness rather to receive the Stroke of their Enemy than unhandfomly avoid it, knowing that their Reputation and Profit does not so much arise from their Skill in avoiding their Enemy, as their Patience in enduring; for this must be the Effect of Courage, but the other may be of Chance. Howsoever cruel and inhuman these Entertainments may be thought, the Doctrine of enduring Pain, and even Death it self, are represented more forcibly than in the finest Paintings of Poets and Philosophers. If Custom and base Hier can beget such Hardiness, as we have seen it do even in Children and Men of no Capacity of Education, as to enable them to work thro' frequent Pain and Anguish; what transcendant Proofs of Fortitude may not be expected from the Man supported by Reason and Philosophy, under the accidental Pressures of Pain or Sickness? Shall the Man that has read that *Calanus*, a poor unlettered *Indian*, was voluntarily

voluntarily burnt, dare to cry out under the Pain of the Cholick, and forget the uninstructed Constancy of that Barbarian under so much a greater ? With what Shame, Confusion, and Repentance shall the Man utter the least Groan from the Punction of the Gout, who is furnished with so many Precepts and Examples of a contrary Behaviour ? A Groan is hardly ever allowable to a wise Man, and noisy Sorrow even not to a Woman ; and therefore this loud Lamentation being below the Dignity of human Nature, by the Law of the the Twelve Tables was prohibited even at Funerals. 'Tis true indeed there is almost in every Man naturally something wretched, weak, soft, and irresolute ; but then again there is our Reason to dissipate our idle Fears and embolden our Resolutions, by informing us that Fortitude is not only great in it self, but lessens the Pain or Grief that it is employed in resisting, and consequently is not only our Glory but our Interest.

And as in Battle the Fearful and Cowardly meet the Danger by Resignation which the valiant by Opposition avoid
so

so he that is abject and resign'd in Pain,
 admits and sharpens the Insults of an E-
 nemy, which by an intense Patience would
 be broke or overcome. If all Ages and
 Countries, as well Barbarous as Polite,
 have agreed, that Fortitude is the peculiar
 Excellence of Man, shall one of Sense,
 under Pain, so far forget himself, as to
 say that his Nature is unable to bear that
 from which it derives its peculiar Dignity?
 The Man who suffers his Imagination to
 vanquish his Reason when affected with
 Pain, will be equally exposed to any Con-
 quest, that Lust, Anger, or any other
 Passion shall attempt upon him. The true
 Exercise of Reason ought to be in a con-
 stant War against the Senses, and the Suc-
 cess of this Contention denominates us
 Wise or Unwise, I have heard one say,
 That he has naturally such a Pusillanimity,
 such a ridiculous Cowardice, that he can-
 not see a Friend, even in a Case of Neces-
 sity, loose a few Ounces of Blood; and
 yet this same Person is ready to empty his
 own veins in any Cause that Reason and
 Honour shall direct him to. *Possidonius*
 the Philosopher, under a very acute Dis-
 temper, proceeded with great Perspicui-
 ty

ty in a Disputation with *Pompey*; nor could the most exquisite Suffering extort any other than this glorious Complaint from him : *O Pain ! thou dost nothing ; for tho' thou art a Trouble, I never will allow thee to be an Evil.* Sir William Temple mentions a Man, that, dying under the Extremity of the Gout, talked with his Friends till he was just spent, and then only sent them away that he might not die in their Sight : But when he found himself recover a little again, sending for them up, told 'em, He believed he had Life still for one Half Hours Conversation.

To enter into the true Merit of Patience, we must enquire whether it may not proceed from something else besides Philosophy ; for we often see some thro' an ardent Desire of Fame, others for the Preservation of their Goods or Liberties, endure the utmost Pain that would sink in the Trial of a sick Bed, whilst the Patience that Philosophy teaches is ever equal, as, directed by unerring Reason.

Philosophy is the Medicine of the Mind ; it eradicates all vain Solicitudes, it relieves

us from fond Desires, and banishes false Fears ; But its Force is not alike prevalent with all, there is a certain Bravery of Nature requisite to make a Man capable of Fortitude, as there is a Degree of natural Parts to capacitate a Man for Learning ; for as Fortune favours the Bold, Reason is much more their Assistant, which, with wholesome Precepts, confirms their natural Strength. He to whom Nature has given a great and an exalted Spirit, will easily be improved by Reason and Contemplation to meet Pain, Sorrow, and Death with Intrepidity ; and Philosophy is then only valuable, when it serves for the Law of Life, and not the Ostentation of Science.

After this rate does the Heathen warm his Imagination against Pain and Anguish ; but the Christian Philosopher is armed with much better Support. When a Man lies in Torment, and feels his Sorrow unavoidable, how great is the Comfort to place a Confidence in the Author of Nature, and know that Omnipotence is about his Bed, and will certainly be his Relief or Support ? The Psalmist is every

ry where full of grateful Devotions, and the ubiquitary Assistance of the Diety is celebrated by him in the most beautiful Images. This only is the true Mitigation of Pain, all other Methods are like those Opiates which deaden the Sense, but do not relieve the Distemper!

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Numb. 23.

THE ENGLISHMAN.

From *Tuesday* Novemb. 24, to *Thursday* Novemb. 26. 1713.

— *Delirant Reges, Plectuntur Ashivi.* Hor.

THE Fate of Kingdoms is become the ordinary Business of the Press: Many there are who seem to be projecting Titles for the easy and safe Conveyance of this their native Country into the Hands of Foreign Potentates. Much has the Will of *Harry VIII.* been dwelt upon, and it seems miraculous that so publick an Act as that of King *John*, wherein he gives the Kingdoms of *England* and *Ireland*, with the Consent of his Barons, to his Holiness of *Rome* for ever, has not been yet quoted.

In the first Tome of *Rymer's* laborious and valuable Work of *Fœdera*, &c. Page 176. we have that good Prince in a Fit of Heroick Piety, giving himself, his Posterity, his subjects and all their Lands, into the Vassalage of the *Roman See*. There is a Clause indeed, wherein he exempts the Crown-Lands, into the Hereditary Right of his own Estate from this Donation; but the sins of that Penitent were so great, and lay so heavy upon him,

Z

that

that there is not a Foot of Earth belonging to his Subjects but what he absolutely passes to the Church.

I know not but this Resignation may be the Title intended by those Authors, who have lately insinuated, that there are good Conveyances of Church-Lands, more ancient than the Days of *Henry VIII.* However that Matter stands, I have thought fit to translate this Passage as an *Englishman*, and leave all my Countrymen to consider, whether it is not as natural to suppose, that the Pretender must have mortgaged us to those who have promised to set him over us, as it was that King *John* should give us up a Power, to which he was no way obliged, but from the same Superstition in which the Pretender is educated.

What makes this Act of King *John's* the more monstrous is, that he was in other points a brave and gallant Prince. It is recorded of him, that he gave him great Rewards and Dignities to a Gentleman, who, with great Bravery, had discomfited him in Battle; and yet this noble and free Spirit could be so bigotted, as to give away his Crown and Dignity to purchase the Favour of his pretended Vicar, whose Kingdom was not of this World. It is impossible sufficiently to Thank and Adore the Divine Providence, that has relieved us from such gross and infamous Superstition to the true Light of the Gospel, whereby we are enabled to distinguish those Luminaries of the Church,

Church, our Spiritual Pastors, who assume no Authority over our Minds or Persons, but from the superior Charity, Learning and Piety; from such who attempt to impose a Yoke of implicate Resignation to whatever they shall dictate as to the Precepts of Heaven.

Those who should have the Impudence to attempt the Introduction of Slavery among us by the Authority of a Redeemer, would stand exposed to the Observation of every Man that can read. Every British Subject can examine his own Heart by the Holy Scriptures, without exposing his Frailties to the Artificers of a Teacher, that would make him expiate his Conscience with his Purse.

Resignatio Joannis Regis facta Innocentio Papa

Joannes Dei gratia, Rex Anglia Dominus Hibernie, Dux Normannie et Aquitanie, et Comes Andegavensis, omnibus Christi fidelibus hanc Chartam inspecturis, salutem Domino.

Universitati vestre per presentem Cartam aurea bulla nostra munitam, volumus esse notum cum
with

The Resignation of King John made to Pope Innocent.

John, by the Grace of God, King of England, Lord of Ireland, Duke of Normandy, and Aquitaine, &c. of Anjou. To all the Faithful in Christ, to whom these Presents shall come. Health in the Lord.

Be it known to all and singular of you, as it is signified by this Instrument, adorned
Dema,

Deum, & matrem nostram sanctam Ecclesiam offenderimus in multis, & proinde divina misericordia plurimum indigere noscitur, nec quicquam quod digne offerre possimus pro satisfactione Deo & Ecclesie faciendâ debita nisi nos ipsos habeamus & Regna nostra.

*Volentes nos ipsos humiliare pro illo, qui se pro nobis humiliavit usque ad mortem, gratia Spiritus Sancti inspirante, non vi induci, nec timore coacti, sed nostra bona spontaneaue voluntate, ac communis consilia Baro-
norum offerimus, & libere concedimus Deo, & sanctis Apostolis ejus Petro & Paulo, & Sanctæ Romanæ Ecclesiæ Marti nostre, ac Domino nostro Papæ Innocentio tertio, Paul*

with my Golden Seal, That from a Compunction of Mind, that we have highly offended God and our sacred Mother the Church in manifold Things, and are sensible that we stand in so great need of the Divine Mercy, that we have nothing worthy enough to offer in Satisfaction of God and the Church, but our very selves and our Kingdom.

We therefore being willing to humble our selves before him, who humbled himself to the Death for us; and being inspired by the Grace of the Holy Spirit, not compelled by Force, or moved by Fear, but from our good and free Will, and the common Council of our Barons, we do deliver and freely resigne to God, the holy Apostle Peter and ejusque

ejusque catholicis Successoribus totum Regnum Angliæ & totum Regnum Hiberniæ, cum omni jure ac pertinenitiis suis, pro remissione omnium peccatorum nostrorum & totius generis nostri, tam pro vivis, quam pro defunctis.



Paul, the holy Roman Church our Mother, and our Lord the Pope Innocent III, and his Catholick Successors, our whole Kingdom of England and our whole Kingdom of Ireland, with all our Rights and Appurtenants, for the Remission of all our Sins, and the Sins of all our Family, as well of those that are living as those who are dead.

Et, amodò illa a Deo, & ab Ecclesia Romana, tanquam feudarius, recipientes & tenentes, in præsentia venerabilis fratris nostri Domini Nicholai Tusculani Episcopi, Apostolica Sedis Legati, & Pandulphi Domini Papæ Subdiaconi & Familiaris, fidelitatem exiade Domino nostro Papæ Innocentio ejusque catholicis successoribus, ac Ecclesie Romanæ, secundum subscriptam formam, feci-
and

And from henceforward receiving and holding our said Kingdoms from God and the Roman Church, in the Presence of our venerable Brother the Lord Bishop of Tusculum, Legate of the Apostolick See, and of Pandolphus, our Lord the Pope's SubDean and Domestick. We have taken the Oath of Fidelity to our Lord the Pope Innocent,

mus & juravimus.

Et homagium etiam
ligium, pro predictis Reg-
nis Deo & Sanctis Apo-
stolis Petro & Paulo, Ec-
clesie Romanae, & eidem
Domino nostro Papa In-
nocentio, per manus pre-
dicti Legati, loco & vice
ipsius Domini Pape reci-
pientis, publice fecimus;
Successores & Heredes
nostros de uxore nostra in
perpetuum obligantes, ut
simili modo Summo Pon-
tifici, qui pro tempore
fuerit, & Ecclesie Roma-
nae, sine contradictione
debeat fidelitatem pra-
stare, & homagium recog-
noscere.

Ad indicium autem
huius nostre perpetue ob-
ligationis & concessionis
volumus & stabilimus ut
propriis & specialibus re-
dictibus predictorum Re-
guorum nostrorum, pro
omni servitio & consue-
tudine, quod pro ipsis fa-

and his Catholick Suc-
cessors, in the Form
hereafter mentioned.

We have done pu-
blick Homage for our
said Kingdoms to God,
the Holy Apostles Peter
and Paul, and the
Roman Church, by the
Hands of the above-
mentioned Legate act-
ing as our Lord the
Pope; for ever oblig-
ing our Successors and
Heirs born of our Wife
to pay to the High
Priest at the Time
being, and the Roman
Church, the same Fi-
delity and Submission.

As an Instance of
this our perpetual Ob-
ligation and Conces-
sion, we Will and Or-
dain, That out of the
Rents and Specialites
of our foresaid King-
doms, for all Services
and Customs which

cere debemus (salvis per
omnia denariis Petri)
Ecclesia Romana mille
Marcas Sterlingorum
percipiat annuatim; sci-
licet, in festo Sancti
Michaelis quingentas
Marcas & in Pascha
quingentas Marcas Sep-
tingentas Marcas, scilicet,
pro Regno Anglie. &
trecentas pro Regno Hi-
berniae; salvis nobis &
Heredibus nostris iusti-
tiis, Libertatibus & Re-
galibus nostris.

Que omnia, sicut su-
pradieta sunt, rata esse
volentes perpetuo atque
firma, obligamus nos &
Successores nostros contra
non venire.

Et si nos, vel aliquis
Successorum nostrorum hoc
attemptare presumpserit,
quicumque fuerit ille, nisi
res communiter respuerit,
cadat a jure Regni, &
hæc Carta obligationis &
cessionis

we are obliged to per-
forme, besides the Pence
due to St. Peter, the
Roman Church shall
hereafter receive the
Yearly Revenue of
1000 Marks Sterling,
500 on the Feast of
St. Michael, and 500
on the Festival of Ea-
ster; that is to say,
700 Marks for the
Kingdom of England,
and 300 for the King-
dom of Ireland, ex-
empting for our selves
and our Heirs, our
own Rights, Liberties,
and Royalties.

All which, to per-
petuate, and confirm,
we oblige our selves,
and our Successors,
never to contradict
these Presents.

And if we, or any of
our Successors, should
attempt the same, who-
ever he shall be, he shall
lose his Kingdom,
and this Instrument of
Obligation and Con-

*concessionis nostræ semper
firma permaneat.*

cession remain in per-
petual Force.

**Forma Juramenti per
Johannem Regem
de supradictis præ-
stiti.**

*The Form of the Oath
taken by King John
upon the above menti-
oned Resignation.*

EGO Johannes, Dei
gratia, Rex Angliæ,
Dominus Hiberniæ, ab
hac hora in antea, fidelis
ero Deo & beato Petro
& Ecclesiæ Romane, ac
Domino meo Papæ Domi-
no Innocentio III. ejusq;
successoribus catholice
inirantibus.

I John, by the Grace
of God, King of
England, Lord of Ire-
land, from this Hour
will be faithful to God
and the blessed Peter,
and the Roman Church
and my Lord the Pope,
the Lord Innocent III.
and his Successors Ca-
tholically becoming.

*Non ero in facto, in
dicto, consensu vel confi-
lis ut viam perdant, vel
membrum, vel mala cap-
tione capiantur.*

I will not in Action,
Word, Consent or
Council, contribute
that they should loose
Life, Limb, or suffer
Imprisonment.

*Eorum dampnum si
scivero, impediam & re-
move faciam si potero
alioquin eis, quam citius
potero, inimabo, vel tali
persone dicam quam eis
credam pro certo dictu-
can,*

Any thing to their
Loss, if I know, I will
prevent and remove
as far as I am able;
otherwise I will give
them Intelligence of
the same, as soon as I
can;

nam : consilium, quod
mihi crediderint per se,
vel per Nuncios, seu li-
teras suas, secretum tene-
bo, et ad eorum damp-
num nulli tradidum me
sciente. Et ad hanc

can, or inform others,
whom I shall believe
will notifye it to them
Whatever - Counsels
they shall communicate
to me by themselves,
their Nuncios, or by
Letters, I will keep
secret, and will wri-
tingly communicate
them to none, to their
Detriment.

Patrimonium beati
Petri, et specialiter Reg-
nam Anglie, et Regnum
Hibernie adjutor eis ero
ad tenendum et defend-
endum contra omnes ho-
mines, pro posse meo ; sic
Deus me adjuvet et hec
Sancta Dei Evangelia.

The Estate of S. Peter
especially this King-
dom of England, and
this Kingdom of Ire-
land, I shall assist them
to maintain and de-
fend against all Men to
the utmost of my Pow-
er. So help me God, and
this his Holy Gospel.

Do quibus, ne possit in
posterum aliquid dubitari
ad majorem securitatem
predicte obligationis et
concessionis nostre, pre-
sentem Cartam fieri fe-
cimus, et aurea bulla no-
stra signari ; ac pro
Censu hujus presentis et
primi anni, mille Marcas

For the Notification
of all which, and that
no Doubt my possibly
arise for the future on
this Subject, and for
the farther Security of
this Obligation & Con-
cession, we have caused
this Instrument to be
made, and signed with

ou

A a

ster

*Stenlengerum, per manum
predicis Legati, Ecclesie
Romane perfolvimus*

our golden Seal, and
for the Tax of the
present and first Year
of thomage, we have
paid to the Hands of
the aforesaid Legate a
Thousand Marks Serl:
to the Roman Church.

Testibus.

Damino S. Cantuariensi
Archiepiscopo.

W. Londoniensi.

P. Wintoniensi } Episco-

E. Elyensi. } pis.

H. Linceniensi.

W. de Gray Cancellario
nostro.

W. de Longa Spade Comite
Saresburienfi fratre no-
stro.

R. Comite Cestrie.

W. Marefcallo Comite
Pembroc.

Roberto de Rosse.

W. Comite de Ferrariis.

S. Commite Winton.

Gulielmo Briwere.

Petro filio Hereberti.

Briano de Insula, Dapifero
nostro.

*Datum per manus Magistri
Riccardi de Marisco, Archidiaconi
Richmondie et Northumbr.
apud Sanctum Paulum
Londoniensem, tertio Octobris
Anno ab Incarnatione 1213,
Regni v. ri nostri Anno Decimo
quinto.*

Witnesses

The Lord Archbishop of Can-
terbury.

W. London

P. Winchester. } Bishops.

E. Ely.

H. Lincan.

W. de Gray our Chancellor.

W. de Longa Spade Earl of
Sarisbury our Brother.

R. Earl of Chester.

W. Marefcal of Pembroke.
Robert de Ros.

W. Earl de Ferraris.

S. Earl of Winchester.

W. Briwere,

Peter Son of Herebert.

Matthew Son of Herebert.

Brian de Insula, our Sewer.

Dated by the Hands of
Master Richard de Marisco.
Archdeacon of Richmond
and Northumberland, at St.
Paul's London, on the Third
of October, in the Year of
the Incarnation, 1213. and
of our Reign the Fifteenth.

THE ENGLISHMAN.

From *Thursday Novemb. 26,* to *Saturday Novemb. 28* 1713.

Quere Peregrinum, vicinia ranca reclamatur. Hor.

MR. *Ironside* came into the Coffee-House last Night, and had in his Hand a little Bill, which had been put into it as he pass'd along the Street. We observed from a Smile in his Countenance that he had something to entertain us with on the Subject. As we flock'd about him, and he was taking his Place, Credulity, says he, is the noble Infirmary of the *English* Nation. I have observed it all my Life, that daring and undertaking Fellows have ever been the Darlings of the Populace, who are so credulous as to take Mens Characters even from themselves, and believe Pretenders in every Art to be really what they profess themselves. Skilful Demagogues press this Humour very home, and make excellent Use of it in the Management of Assemblies. You shall have a Country 'Squire believe every thing that is told him, for no other Reason but the Favour of its being told: For the Air of a Secret, and something prodigiously important, sinks deep into a shallow Imagination, and

and immediatly dignifies the Impostor with the Character of an Intimate and a Friend.

The Doctor on the Dappled Horse told his Audience t'other Day in the Garden, That what he there imparted was a Secret, and he would not for the World communicate to any but themselves, who he hoped would make their own Use of it, and let it go no further. This was received extream kindly, and he went on to his next Medicine, without divulging his *Nostrum*. The chief Skill is to keep them still upon the Gape, and you lead them at Discretion. Never was Cheat repeated Day after Day, and Year after Year, so constantly as that of Quacks, who give out Bills signifying their own Merits and Accomplishments! Here is a profound Doctor in my Hand, who reveals himself and Place of Abode to the Publick in these Words: Cripplegate Parish in White-Cross-Street, almost at the further End, near Old-street in Crow-Alley, straight forward, down three Steps, at the Sign of the Globe, liveth one of above 30 Years Experience, and hath been Counsellor to Counsellors of several Kingdoms: Who resolveth these Questions following. A profound Politician, who has left off training others in the Art of Governing, and retires from being Counsellor to Counsellors into Crown-Alley, down three Steps, at the Sign of the Globe, are all convincing Arguments to a Country Looby that he shall be used with great Skill and Secrecy, and his Friends never hear

hear of the Matter. The Counsellor of Counsellors publishes his Abode to all the World, but chules his Company by his Questions: *Life happy or unhappy? If rich, by what means attained? What manner of Person one shall Marry? If Marry the Party desired? What Part of the City or Country best to live in? A Ship at Sea if safe or not? If a Woman be with Child, with Male or Female, and whether delivered by Night or by Day? Sickness, the Duration, and whether end in Life or in Death? Suits at Law, who shall overcome? With all lawfull Questions that depend on the most noble Art of Christian Astrology.*

Likewise he telleth the Meaning of all magical Panicles, Sigils, Charms and Lamens? and hath a Glass, and helpeth to further Marriages.

He hath attained to the Signet Star of the Philosophers. He likewise hath attained to the Green, Golden and Black Dragon, known to none but Magicians and Hermetick Philosophers; and will prove he hath the true and perfect Blossom of the Female Fern, and can tell concerning every serious Person, what their Business is, in every radical Figure, before they speak one Word. Secondly, What is past in most of their Lives, what is present, and what is to come? Where they have Moles, what Colour they are of, and what is the Meaning of them, &c. He hath a Secret in Art far beyond the Reach of common Pretenders.

He is to be spoken with any Day of the Week from Seven a Clock in the Morning till Noon, and from Two in the Afternoon till Seven at Night.

You

You see the Doctor, after all his high Promises and Expectation raised from him, as a *Counsellor of Counsellors*, desires to be applied to be no other but poor Lovers of the low. est Form, pregnant Wenches, common Sailors, and, in a Word, such as he can mark for Fools by the Moles of their own Bodies; and yet the Impostor goes on very successfully, and whenever he should leave the Sign of the *Globe*, there are Hundreds about this Town ready to undertake his Magical Capacity by living in the same House

It is not to be imagined, with what eagerness a new Conjuror, that takes up one of those Stands is followed; there needs no further, but that he tells what no body else ever told them before, to make him a consummate *Magus*; and indeed if you look into all Professions and Characters of Men, you'll find the vulgar esteem in every particular way, and attend him most, who professes most of himself.

Men who study the Tempers of the People, ever take care to make Advantage of this their Credulity; and the Leaders of Mankind are to be esteemed good, or evil, as they work their Easiness to good or bad Purposes; a Man is a Demagogue or a Politician, according as he applies their Prejudices, to their Inconvenience, or Advantage.

The true Politician, who moves upon Maxims, worthy that noblest Character amongst Men, will not mislead their Affections from their

their true Interest and Honour, to any point of his own; but the Demagogue catches at general Misunderstandings and Specious Advantages, to lead them the present Moment to his own way, though it shall cost Ages to retrieve, what in one unruly Hour the Peoples misapply'd Affections have brought about.

A Politician has his Eye ever fix'd upon the good of the People; the Demagogue is indifferent, as to their Happiness or Misery, but as it contributes to his own Ambition. What *Tacitus* says concerning *Augustus* and *Tiberius*, gives the Distinction between the Politician and the Demagogue; *Augustus* had the Art, *Tiberius* the Cunning in Government. But if a Man were to run through the Circumstances which naturally arise in publick Affairs, and consider Cunning, in the place of Wisdom, what havock would it make in all Affairs, both publick and private? Truth must give place to Verisimilitudes, and every thing would be so transacted as neither to be enough amiss to be condemned, or enough Right to be approved.

I remember a whimsical Fellow about this Town that went from Coffeehouse to Coffeehouse, and lived upon setting Stones in Wrist-Burtons; it was remarkable of this Fellow, that he made a false Stone look like a true one, and disparaged the true one by his manner of setting it. There is something sublime and noble in true Art, which none who have not Sublimity of Genius can touch, or arrive at. Quaintness and Neatness, are what will affect vulgar Eyes, more than the truth of Workmanship; but take those who understand Nature, and those who act by her unprejudiced Impulse, without Skill, and both of these kind of People shall joyn in approving the Hand of a Master. A

A thing which is in it self proper and just, naturally attracts our Approbation; but there are two ways by which great Men prevail upon the People, the one, which by their illustrious Actions and Services, they win their Affections; the other, when by great Skill and Address, they command and divert them. To the first, with Confidence we commit our Safety, our Fortunes and our Families; to the other, we are apt upon every light occasion to withdraw our selves in all those Circumstances; and all the Misfortunes that can befall a Magistrate, the greatest is, to be thought Artful; when that happens, he must be supported as a crazy Body, with a constant Application of Cordials, and owe all his Welfare from without, having no vital Strength in his own Constitution. Truth and Justice are the Foundations of Life; and as *Tully* observes, without Confidence in each other, as to some kind of Justice, the Life even of Robbers and Pyrates is incapable of being carried on. A just distribution of Prey is absolutely necessary, even among them; and Thieves, who are Enemies of Justice, will follow no Captain whom they think without it.

A Demagogue has but a partial Approbation, from those who follow him; as he leads them, so do they follow him for private Purposes, in which when they once conceive themselves to be deluded, he grows in an Instant a common Man, and wanting the Superiority of Virtue and Honesty, immediately dwindles into one of the Vulgar; who look upon his Exaltation above them as a Hardship, and from their natural Inconstancy, hate him with as unjust a Violence as before they adored him. Thus every thing but plain Honesty and Truth, in the Government of Mankind, are the *Green Dragon*, the *Black Dragon*, the *Signer Seal of the Philosophers*, and all other Absurdities recited by the learned Man of *Crown Alley* above-mentioned.

Printed and Sold by J. Carson, opposite the Golden-Ball, in Christ-Church Yard. 1713.

Numb. 25.

THE ENGLISHMAN.

From *Saturday Novemb. 28,* to *Tuesday Decemb. 1. 1713.*

— *Quid non mortalia pectora cogis*
Auri sacra fames? —

IT was the Saying of a Philosopher, That the only Skill or Knowledge of any Value in Politicks, was, *The Secret of governing All by All.*

The *Roman* Government began in Monarchy and Aristocracy, a King and Senate, without allowing any Share of it to the Populace; This continued with tolerable Success under Seven Kings, till *Tarquin the Proud*, for affecting absolute Power, was deposed and banished out of Rome.

In him the Regal Title ended, but not the Regal Power; for that which was before lodged in a single Person, called *King*, was then placed in Two, by the Name of *Consuls*. The Power of the Senet still remained the same,

same, and the People gained nothing but the Change.

For at the Time of the Expulsion of the Family of the *Tarquins* there was a perfect Union and Harmony between the Senate and the People, occasioned by their common Sufferings from the late Tyrant: And the Nobility seemed wholly intent to recommend themselves by all Acts of Popularity to the good Opinion of the People.

This dissembled popular Disposition in the Nobility continued as long as the *Tarquins* lived, for fear the People by their ill Treatment should be induced to restore the Royal Exiles; but no sooner were the Nobility delivered from that Fear by the Death of the *Tarquins*, but they began to exercise as arbitrary a Power over the People, as those very *Tarquins* they had so lately expelled.

The People now too late began to repent themselves that instead of placing too much Confidence in the Nobility, they had not made Terms for themselves, and stood upon their own Feet by demanding a Share in the Legislature, at a Time when the Danger of losing the whole, would easily have induced the Nobility to have granted a Part.

The Neglect of making a Demand so seasonably, occasioned infinite Troubles, Broils, Tumults, and Insurrections, and must have issued in the Destruction of that Commonwealth, had not the Nobility consented at
last

last to admit the People into a Part of the Legislature, by the Creation of Tribunes from amongst them, who bore such Authority and had such Credit, that they were Mediators between the Senate and the People, and the Guardians of the *Roman Liberty*.

So that now the *Roman Commonwealth* seem'd calculated for a long and happy Duration, having found out the Secret of *Governing All by All* by giving every *Roman* personally, or by Representation, a Share in the Legislature.

The Disputes that after this happen'd between the Senate and the People had been easily adjust'd, and could never have terminated in a Civil War and the Destruction of their Liberties, had the *Romans* retained the Virtue of their Ancestors; but Learning, good Sense, Eloquence, Courage, and a boundless Ambition happening to meet all in *Julius Caesar*, at a Time when Luxury, Avarice, and Bribery were pre dominant at *Rome*, he industriously fomented the Differences between the Senate and the People; and whilst he conquered the *Gauls* by the *Roman Steel*, he subdued the *Romans* by the Gold of the *Gauls*.

His usual way was to take up his Winter-Quarters in the *Cisalpine Gaul*, now called *Lombardy*, in that Part of his Province that was nearest to *Rome*, in order to the forming his designs. Corruption and Bribery was then so barefaced at *Rome*, that all who were
Candidates

Candidates for Offices publicly gave Money, and without all sense of Shame bribed the People, who having received their Pay, did not contend for their Benefactors with bare Suffrages, but with Arms; so that they seldom parted without having stained the Place of Election with the Blood of Men kill'd upon the Spot. These Candidates for Offices made use of *Cæsar's* Assistance, and were supply'd by him with Money to corrupt the People, and buy their Votes; in return of which, when they were chosen, they did all things to advance his Power. But what was more considerable (says the Historian) the most eminent and powerful Men in *Rome*, in great Numbers made their Court to him at *Lucca*; as *Pompey*, and *Crassus*, and *Appius* the Prætor of *Sardinia*, and *Nepos* the Proconsul of *Spain*; so that there were upon the Place at one time, 120 *Lictors*, and more than 200 Senators, who held there a Council, in which it was decreed, that *Pompey* and *Crassus* should be Consuls again for the following Year, that *Cæsar* should have a fresh supply of Money, and that his Command should be continued for Five Years longer. It seem'd (continues the Historian) very extravagant to all thinking Men That those very Persons who had received so much Money from *Cæsar*, should persuade the Senate to grant him more, as it he wanted; though indeed they do not so much persuade, as compel the Senate, who at the same time regretted what they were forced to pass.

Thus

Thus *Cæsar*, by artfully playing one branch of the Constitution against the other, by heightning and fomenting their Divisions, by seeming to espouse the Interest of the People against the Senate, and by bribing such of both, as were so depraved as to betray their Liberties, and to sell their Country for Gallic Gold, arrived at last to the top of his Wishes. He saw himself sole Lord of the Roman Empire, and saw the Laws and Liberties of his Country fall Victims to his Ambition. He did not indeed assume the Title of *King*, but chose that of Dictator, as more grateful to the People, but was as absolute as any that ever bore that Title.

In short, he destroy'd the most glorious Common-wealth, and the best constituted Government (except that of this happy Island of which I shall take particular Notice in some of my following Papers) that ever yet appeared in the World. Nor let any (says a certain Author) be deceiv'd by *Cæsar's* Glory, seeing his Memory is much celebrated by Writers; for they that praise him were corrupted by his Fortune, and frighted by the continuance of the Empire, which being govern'd under that name, gave not Writers leave to speak freely of him. But he that would know what free Writers would say of him, let them look upon what they say of *Caroline*! And *Cæsar* is so much the more to be dispraised, in that he executed the Ill the
other

other did but intend. Let him see also how much they praise *Brutus* and *Cato*, so that not daring to blame the other, because of his Power, they attribute much Honour to his Enemies.

Thus a Constitution which was brought to Perfection by such laborious Virtues, and by such slow degrees, as to be the Work of several Ages, when the People had lost their Virtue, was destroy'd in an instant by Bribery and Corruption. And it is observable, that this artful Underminer of his Country, did not accomplish her Ruin by open Innovations on her Liberties, but by debauching and bribing the several Parts of the Constitution to betray her into his Hands.

To the ENGLISHMAN,

S I R,

I Presume every Person in this Nation is the Object of your kind Wishes, and that, to your impartial View, Innocence and Virtue are as valuable in People of an humble, as in those of an high Condition. Upon this Supposition I beg your Favour and Protection. You are to know, Sir, that I am a young Woman of some Understanding, and, as I am told, not of a disagreeable Person. What I am obliged to do for a Livelihood, is to keep a Coffee-House, in which I should go on with great Thankful-

ness

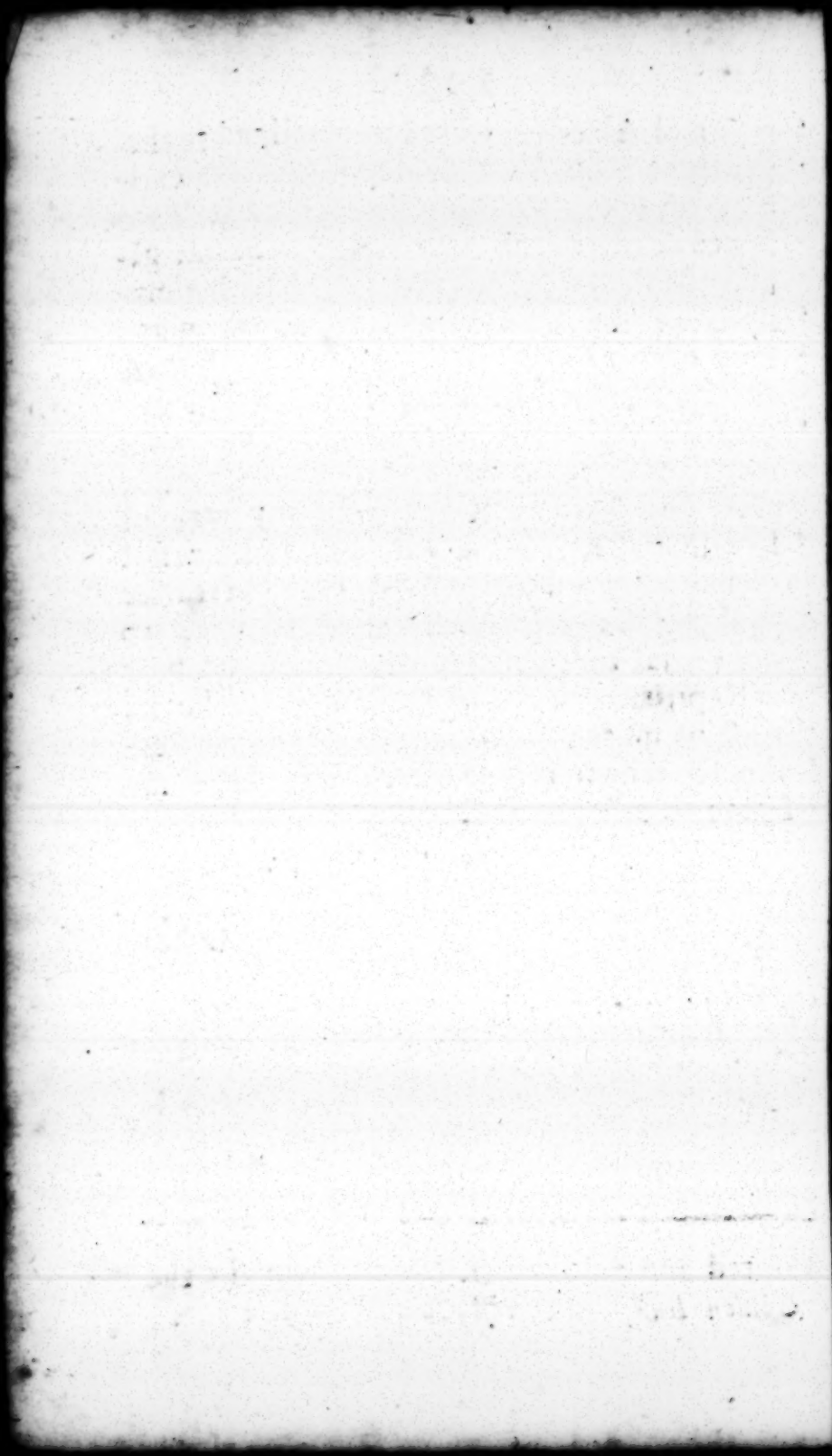
ness and Alacrity, were I not obliged to the
nauseous Addresses, Compliments and Ogl-
ings of every Fopling that lays out Two
Pence at my House. It is not to be imagi-
ned the Pain I suffer from the lewd Intima-
tions of their Looks and Gestures, when
they oppress me almost to Tears with their
odious Mirth and Rallery ; that too is turn-
ed to a Stupid Interpretation their own
way. Be pleased, Sir, to inform these Men,
that they have no Right from my way of
Livelihood to use me with this Familiarity.
If that will not reform them, I shall hereafter
send you Word for Word what they say to
me ; that they may see what could not bear
a Repitition even to those that spoke it,
must be much more disagreeable to the Per-
son to whom it was directed. Give me
Leave to call my self,

Your most obedient Cup-bearer,

Rachel Bohea.

THIS is to give Notice to all Gentlemen and
others, That Advertisements will be inserted in
this Paper, as often as Publish'd, which will be
(at least) Three times a Week ; if not hindred by
English Packets not coming in, at reasonable Rates, by
the Printer hereof.

Printed and Sold by J. Carson, opposite the
Golden-Ball, in Christ-Church-Yard. 1713.



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Numb 26.

T H E
E N G L I S H M A N .

From Tuesday Decemb. 1, to Thursday Decemb. 3. 1713.

Talia monstrabat relegens errata retrorsum. Virg.

UNDER the Title of this Paper. I do not think it foreign to my Design, to speak of a Man born in Her Majesty's Dominions, and relate an Adventure, in his Life so uncommon, that it's doubtful whether th^e like has happen'd to any other of human Race.

The Person I speak of is *Alexander Selkirk*, whose Name is familiar to Men of Curiosity, from the Fame of his having lived four Years and four Months alone in the Island of *Juan Fernandez*. I had the pleasure frequently to
C c converse

converse with the Man soon after his Arival
 in *England*, in the Year 1711. It was matter
 of great Curiosity to hear him, as he is a Man
 of good Sense, give an Account of the different
 Revolutions in his own Mind in that long Soli-
 tude. When we consider how painful Absence
 from Company for the space of but one Even-
 ing, is to the generality of Mankind, we may
 have a sense how painful this necessary and
 constant Solitude was to a Man bred a Sailor,
 and ever accustomed to enjoy, and suffer, eat,
 drink, and sleep and perform all Offices of Life
 in Fellowship and Company. He was put a-
 shore from a leaky Vessel, with the Captain
 of which he had had an irreconcilable Diffe-
 rence; and he chose rather to take his Fate in
 this Place, than in a crazy Vessel, under a
 disagreeable Commander. His Portion were
 a Sea Chest, his wearing Cloaths and Bedding,
 a Fire-lock, a Pound of Gun-powder, a large
 quantity of Bullets, a Flint and Steel, a few
 Pounds of Tobacco, an Hatchet, a Knife, a
 Kettle, a Bible and other Books of Devotion,
 together with Pieces that concerned Navigati-
 on, and his Mathematical Instruments. Re-
 sentment against his Officer, who had ill used
 him, made him look forward on this Change
 of Life, as the more eligible one. till the in-
 stant in which he saw the Vessel put off; at
 which moment, his Heart yearned within
 him, and melted at the parting with his Com-
 rades and all Human Society at once. He
 had

had in Provisions for the Sustainance of Life, but the quantity of two Meals, the Island abounding only with wild Goats, Cats and Rats. He judged it most probable that he should find more immediate and easy Relief, by finding Shell fish on the shore, then seeking Game with his Gun. He accordingly found great quantities of Turtles, whose Flesh is extremely delicious, and of which he frequently eat very plentifully on his first Arrival, till it grew disagreeable to his Stomach, except in Jellies. The Necessities of Hunger and Thirst, were his greatest Divertions from the Reflection on his lonely Condition. When those Appetites were satisfied, the Desire of Society was as strong a Call upon him, and he appeared to himself least necessitous when he wanted every thing; for the Supports of his Body were easily attained, but the eager Longings for seeing again the Face of Man during the Interval of craving bodily Appetites, were hardly supportable. He grew dejected, languid, and melancholy, scarce able to refrain from doing himself Violence, till by Degrees, by the Force of Reason, and frequent reading of the Scriptures, and turning his Thoughts upon the Study of Navigation, after the Space of eighteen Months, he grew thoroughly reconciled to his Condition. When he had made this Conquest the Vigour of his Health, Disengagement from the World, a constant chearful, serene Sky, and

a temperat Air, made his Life one continual Feast, and his Being much more joyfnt than it had before been irksome. He now taking Delight in every thing, made the Hut in which he lay, by Ornaments which he cut down from a spacious Wood, on the side of which it was situated, the most delicious Bower, fann'd with continual Breezes and gentle Aspirations of Wind, that made his Repole after the Chase equal to the most sensual Pleasures.

I forgot to observe, that during the Time of his Dissatisfaction, Monsters of the Deep, which frequently lay upon the Shore, added to the Terrors of his Solitude; the dreadful Howlings and Voices seemed too terrible to be made for human Ears: But upon the Recovery of his Temper, he could with Pleasure not only hear their Voices, but approach the Monsters themselves with great Intrepidity.

He speaks of Sea-Lions, whose Jaws and Tails were capable of seizing or breaking the Limbs of a Man, if he approached them: But at that time his Spirits and Life were so high, that he could act so regularly and unconcerned, that meerly from being untruffed in himself, he killed them with the greatest Ease imaginable: For observing, that tho' their Jaws and Tails were so terrible, yet the

the Animals being mighty slow in working themselves round, he had nothing to do but place himself exactly opposite to their Middle, and as close to them as possible, and he dispatched them with his Hatchet at Will.

The Precautions which he took against Want, in case of Sicknes, was to lame Kids when very young, so as that they might recover their Health, but never be capable of Speed. These he had in great Numbers about his Hut ; and when he was himself in full Vigour, he could take at full Speed the swiftest Goat running up a Promontory, and never failed of catching them, but on a Descent.

His Habitation was extreemly nester'd with Rats, which gnaw'd his Cloaths and Feet when Sleeping To defend him against them, he fed and tamed Numbers of young Kittlings, who lay about his Bed, and preserved him from the Enemy. When his Cloaths were quite worn out, he dried and tacked together the Skins of Goats, with which he cloathed himself, and was enured to pass through Woods, Bushes, and Brambles with as much Carelessness and Precipitance as any other Animal. It happened once to him, that running on the Summit of a Hill, he made a Stretch to seiz a Goat, with which under him, he fell down a Precipice, and lay senseless for the space of three Days, the length of which Time he measured

measured by the Moon's Growth since his last Observation. This manner of life grew so exquisitely pleasant, that he never had a Moment heavy upon his hands; his Nights were untroubled, and his Days joyous, from the Practice of Temperance and Exercise. It was his Manner to use stated Hours and Places for Exercise of Devotion, which he performed aloud, in order to keep up the Faculties of Speech, and to utter himself with greater Energy.

When I first saw him, I thought, if I had not been let into his Character and Story, I could have discerned that he had been much separated from Company, from his Aspect and Gesture; there was a strong but chearful Seriousness in his Look, and a certain disregard to the ordinary things about him, as if he had been sunk in Thought. When the Ship which brought him off the Island came in, he received them with the greatest indifference, with relation to the prospect of going off with them, but with great satisfaction in an Opportunity to refresh and help them; the Man frequently bewail'd his return to the World, which could not, he said, with all its Enjoyments, restore him to the Tranquility of his Solitude. Though I had frequently conversed with him, after a few Months absence he met me in the Street, and though he spoke to me, I could not recollect that I had

had seen him; familiar Converse in this Town had taken off the loneliness of his Aspect, and quite alter'd the Air of his Face.

This plain Man's Story is a memorable Example, that he is happiest, who confines his Wants to natural Necessities, and he that goes further in his Desires, increases his Wants in proportion to his Acquisitions; or to use his own Expression, *I am now worth Eight Hundred Pounds, but shall never be so happy, as when I was not worth a Farthing.*

ADVERTISEMENT.

THIS is to give Notice, That there is to be Sold at *Richard Lamb's* in *Hammond-Lane* near *Church-Street*, Right good *Brunswick Mum*, at Two Shillings and Four Pence per Gallon.

THIS is to give Notice to all Gentlemen and others, That Advertisements will be inserted in this Paper, as often as Publish'd which will be (at least) Three times a Week; if not hindered by *English* Packets not coming in, at reasonable Rates, by the Printer hereof.

Printed and Sold by *J. Carson*, opposite the *Golden-Ball*, in *Christ-Church Yard*. 1713.

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Numb. 27.

THE ENGLISHMAN.

From Thursday Decemb. 3, to Saturday Decemb. 5. 1713.

— *Maxima rerum*
Verborumque fides — Virg.

To the *ENGLISHMAN*,

S I R,

6 **A** S I take you to to be none of
‘ those who think a good
‘ *Englishman* must of course
‘ be an Enemy to the *Dutch*,
‘ I desire you would publish the follow-
‘ ing Paper, translated out of that Language.
‘ How I came by it is a Particular
‘ that would signify nothing to the In-
D d struction

' struction of our Countrymen. It is
 ' enough for them to be informed that
 ' this was a Speech made not long ago
 ' by the Pensioner of a Town in *Holland*
 ' to the Deputies chosen by the Council
 ' of that Town to be their Representa-
 ' tives in the Assembly of the States. I
 ' hope this will be thought a sufficient
 ' Introduction from,

S I R,

Your humble Servant,

T. H.

Gentlemen,

YOU have this Day received the
 highest Marks of Esteem and
 Confidence from this Assembly; and you
 have this further Satisfaction, to know
 that our Choice has the universal Ap-
 plause of our fellow-Citizens. But these
 Honours, how great soever, are but what
 your Behaviour for many Years in the
 same Trust, has justly entitled you to.
 We know you have been always firm
 to the Interests of your Country and your
 Religion, and particularly that you were
 always for strengthening the Hands of
 our

our late *Stadtholder of Immortal Memory*, even when it was thought most popular to oppose him. When the narrow Minds of some at home, joyned with Corruption from abroad, were working our Ruin, you prudently saw thro' the Mask, and discerned a *French Management* under the specious Pretensions with which it was covered.

Thus you have long kept off the Storm; and if you were at last out-voted, you have nothing to reproach your selves withal. Let them answer it to their Country, and to their own Consciences, who have advised new Measures. In the mean time it is still your Duty to mix in our publick Councils, and speak your Thoughts with Intrepidity as long as we retain the Name of a Free Republick.

It may be, the imperious Carriage, the frivolous Delay, and the high Demands of our late Enemies, may at last overcome the Patience of our Countrymen, and then they will again apply themselves to you, and such as you, as their only Oracles.

They will then be in a fit Temper to see the hasty Steps they have taken, and to return to their ancient Maxims. They
may

may then be convinced that a just and necessary War was a Calamity to be born till they had put themselves out of Danger of a greater. That ever since they have been a State they have never enjoy'd settled Peace. And yet, though they have been engaged in War for a Century and a half with the two greatest Powers in *Europe* successively, they have been all the while encreasing in Wealth and Power, till from a poor Province they are become this mighty Nation : And if in all this time they have been sometimes near the Brink of Ruin, it has been then always that their Courage and Firmness have shewn themselves with the greatest Luster. Fatal Reverse ! if now that we are at the top of our Glory, we discover the most shameful Pusillanimity.

And yet how justly may we fear this, when our People can be made believe, that these very Powers that, when separate, have been able to try our whole Strength, joyned to that of our Allies, shall now, when acting in perfect Concert be no longer terrible ; and that we may now as certainly depend on their Friendship, as we have formerly felt their Anger,

How

How confidently has it been given out, and with what Success, that our chief Fears ought to be of the Growth of the *English* Trade? Though it is certain in Fact, that the trading Part of that Kingdom are our best Friends, and that they are thoroughly convinced that the common Security of our Trade depends on our uniting our Sea Forces, to withstand the growing Navy of *France*. But of all the bad Symptoms of our Degeneracy, the worst is, that *Publick Faith* is now commonly talk'd of in the lightest manner. It is represented as a Tool of Statesmen, that they may dispence with at pleasure, and Instances are brought of Princes that have prospered by such a Conduct. But if our Virtue is not a sufficient Check, we should consider that our Folly will be visible, if such Maxims prevail among us. What if one false Man can dissemble as long as his Affairs require, and then return to his wonted Breach of Faith, when his Schemes are ripe for it, is it possible for a Body like us, whose Councils are publick, to succeed by such Methods?

It is well known, that the very Soul of our Commonwealth, from its first beginning to this Day, has had Regard to the *Publick Faith*. What has always kept us from falling asunder in the last Extremities, but *Faith*? What has made us so often the Center of the most powerful Alliance, but *Faith*? *Publick Faith*, and a religious Observance of all our Treaties? What has gained us a free Commerce to the remotest Countries, and made us, as it were, the Bankers of the World, but *Faith*? A Fidelity and Honesty that is the noted Character of every private *Hollander*? This is a Name we have hitherto maintained to all, from our nearest Neighbours, and as far as the very Em-pier of *Japan*, where, upon this Reputation, we alone are admitted, whereas others have been driven away for their Perfidy.

Thus we owe our All to the Observance of our Faith, and if we are not weary of our Happiness, we must still maintain it religiously in the Eye of God, as well as Man; else with what Assurance can we expect a Continuance of those National Blessings that have hitherto attended us?

It

It were Impiety to believe, that without a concurring Providence, so small a Nation could in so short a time establish it self at Home in the midst of such powerful Enemies, and at the same time acquire so vast Dominions in the most distant Parts of the World. And what have we done to deserve this? Yes, Gentlemen, I will brag for my Country, we have deserved it; when our Enemies have one after another been remarkable for their Oppression and Falshood in Civil Affairs, and for their Cruelty in Matters of Religion, we have been Examples to all Mankind, of Justice and Truth in the one, and of a Christian Moderation in the other. And as long as our Maxims are so distant from theirs, we may always expect that God will be on our side.

These are Observations that are new to you, and we doubt not but you will insill them into the Minds of the People at a proper time, as far as you have any Influence. You have learnt never to despair of the Publick Good, but to wait with a resigned Patience till the present Delusion is over. Then your wise Foresight and your just Maxims will be acknowledged

known as they deserve ; and the vain Schemes and flattering Promises of our modern Politicians will appear in their true Colours.

They that will even sell their Country, that they may flutter about the Streets with gay Equipage, and be able to give profuse Entertainments, will then meet with their just Fate. And they, who after the * living Example of the venerable Father of their Country, maintain their Integrity, by observing the Parsimony of their Ancestors, will be esteemed the only Patriots of the Republick of *Holland*.

* *The Pensioner of Holland Heinsius.*

ADVERTISEMENT.

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Printed and Sold by *J. Carsen*, opposite the *Golden-Ball*, in *Christ-Church-Yard*. 1713.

T H E
ENGLISHMAN.

From Saturday Decemb. 5, to Tuesday Decemb. 8. 1713.

Toto divisos orbe Britannos. Juv.

T H E Wisdom of a Nation discovers it self in nothing so much, as in the happy Constitution of its Government, and the Goodness of its Laws.

The Greeks called all Nations but themselves *Barbarous*; and the Romans in Imitation of them, gave that Appellation to every body but themselves and the Greeks.

Liberty and Property are necessary to the very *Being* of Mankind; for without them we become Hewers of Wood and Drawers of Water, and are no better than Beasts of Burden; nay, the more polite Arts and Sciences of *Greece* and *Rome* contribute only to the Elegance of Life, and without Liberty may be

E c

made

made use of to establish the Slavery of Mankind.

If Liberty be then so valuable, those Nations whose Government has appear'd to be founded upon Maxims the most conducive and necessary to its Preservation, though not conversant in the politer Parts of Learning, are so far from deserving to be stiled *Barbarous*, that they justly merit sa glorious Panegyricks as ever came from the Mouth of *Tully* or *Demosthenes*.

Amongst these may be reckoned the ancient Inhabitation of the Northern Parts of *Europe*, out of which in different Ages have gushed those mighty Swarms of *Goths*, *Vandals*, *Saxons*, *Angles*, *Franks*, *Huns*, *Danes* and *Normans*, which subdued all the Western Parts of *Europe*.

The grand Northern *MIXE* from whence they came has by some Authors been stiled *Officina Gentium*, the Shop of Nations; & might with as much Justice have been called *Officina Libertatis*, the Shop of Liberty. For where ever those People settled, they establish'd a Government of Liberty, and shew'd themselves to be greater Masters of the great Secret of *Governing All by All*, than those Nations that had given them the opprobrious Name of *Barbarous*; and as they were all joint Adventurers in their military Expeditions, so all had a share in their Civil Government and the Lands they conquer'd. For they chose their General and great Officers to conduct them

them in the War, (which great Officers were a Council of War to the Generals in lesser Matters) but in Affairs of greater Importance they assembled the whole Army, and consulted with all the Soldiers or People under their Command. When they came to be settled in Peace, the Lands of the conquer'd Country were divided ; the General had his Share, the Officers theirs, and the Soldiers or People also theirs ; the General became their Prince, and when he died another was chosen to succeed him by a general Election. The great Officers were now his Council of State in lesser Matters, as they had been before his Council of War, but in great Affairs and Matters of Weight relating to the Publick, all the People were assembled and advised with in the manner they had been during their Military Expedition. The Shares of Land given to the Officers, were afterwards called Baronies, and those given to the Soldiers *Fenda*, or *Fees*.

A Scheme of this Government appears in *Tacitus*, where he says, speaking of the Germans, *De minoibus rebus Principes consultant de majoribus Omnes*, Things of lesser Moment the Chieftains determined, but in Matters of Importance *All* were consulted And in another place he says, *Ubi Rex vel Princeps auditur autoritate suadendi magis quam jubendi potestate* ; where what the King says receives its Weight more from the Power of his

his Perswasion, than from the Force of his Command. And *Julius Cæsar* in his Commentaries, speaking of *Britain*, says, *Summa imperii bellicæ administrandi communi Consilio permixta est Cassivellanor*; The general Council of the People gave the chief Command both in Civil and Military Matters to *Cassivellanus*. And in another place, *Cæsar*, speaking of the *Gauls*, says, *Re in controversiam deducta totius Gallie consilium Bibracte indicitur, eodem conveniunt undique frequentes multitudines, suffragis res permittunt, ad unum omnes Vercingetorigem probant imperatorem*; In a general Council of all *Gaul*, on putting it to the Vote, *Vercingetorix* was by universal Consent chosen General.

Wherever these Northern Nations settled they established a Government framed out of Monarchy, Aristocracy, and Democracy, *Germany, France, Spain, Italy, and Britain*, had all this Sort of Government, which is no other than a limited Monarchy, through this happy Island is the only Nation in the World that still retain it (and may she possess the Blessing till Time shall be no more.) The Founder of this incomparable Sort of Government, very well knew that Monarchy, when corrupted, degenerates into Tyranny; that Aristocracy being corrupted turns into Oligarchy, and that Democracy was liable to Tumults, and Confusions. And therefore to avoid the Danger that might arise from either of them separately, composed the most exact Scheme

Scheme of Government out of them all, and which in our Language is called King or Queen, Lords and Commons.

Each of these have their proper Spheres to move in, and whilst they continue within them, the Government is easie and the Constitution safe; but if the Motion of any one of them interferences with that of the other, the whole Frame is out of order, and the Constitution immediately falls into Convulsions, and without wile and speedy Applications must expire in an Apoplexy.

The Prince is limited and circumscribed within the Bonds of doing all the Good he is capable to his People. He is supposed by our Laws incapable of doing Wrong; and if through the Advice of evil Ministers, the Constitution suffers, they are liable to make Satisfaction to the Justice of the Nation with their Lives and Fortunes. Nor does the Punishment end there, but the eternal Mark of having had a wicked Ancestor descends to his Posterity; his Wife is deprived of her Dowry, and all his Descendants are made ignoble: The Sentence of the highest Nobleman thus criminal is the same with that of the meanest Peasant. And tho' (in Cases of Indictments) the Prince may pardon all, or any Part of the Sentence,) whereby it usually happens that Noblemen are beheaded, Beheading being part of the Sentence in Cases of Tresson) he cannot alter it; and therefore

therefore a Nobleman guilty of Felony must be hanged by the Neck, as well as a Common Felon.

In this happy Island, which well deserves the glorious Name of the *Capital of Liberty*, where the Property of the meanest Subjects is so strongly guarded by our Laws, that a moderate Fortune here is infinitely more valuable than the highest Honours and greatest Riches a Subject is capable of attaining in any Country of the World, where the Will of the Prince (and not the Safety of the People) is the supream Law. I say, in this happy Island it is a Prodigy to find in History that there should ever be such Men amongst us, that in several Ages have play'd one Branch of our Constitution against the other, to the Hazard of the whole.

When the *Normans* came to the Crown, after some Years of Ease and Prosperity they began to forget on what Conditions they had entered. They laid aside them, and pretended to the Title of *Conquest*, and on that Foot wete for erecting an absolute Monarchy. Many and great were the Encroachments made by several of those Princes, by the Advice of evil Ministers, on our Laws and Liberties, till the Peop'e could bear no longer, but were forced to assert their ancient just Rights, and obtained at last a Confirmation of their Laws, by that famous Charter called *Magna Charta*; and by this means Eng-
land

land was] freed at that Time from the Danger of an absolute Monarchy.

This Constitution after this fell into the Danger of an Aristocracy, or rather an Oligarchy, when the Nobility, by reason of their great Estates, had so many Tenants and Dependants at their Devotion; that they were able to stem the Proceedings of the Crown when they pleased, and we find an Earl of *Warwick* was capable of making and unmaking our Kings according to the side he took.

At last the Constitution suffered the greatest Shock from the Democratick Part of it: *Henry the Seventh* did prudently in lessening the Power of the Nobility, and encreasing that of the Commons, by making a Law to enable the Lords to sell their Estates; but the Consequence of it was like to have proved fatal to our Constitution, both in Church and State, by increasing to much the Power of the Commons, who purchased the Estates the Lords were once possessed of; the Advantages arising from thence, and from immense Riches gained also by the Encrease of Trade, made the Democratical Part of our Constitution too powerful for the Aristocratical and was attended with the Murder of King *Charles the First*, and the Fall of the Church of *England*.

So that by what has been said it plainly appears, That though in *Great-Britain* only the Ancient, Generous, and Manly Government

ment of *Europe* survives and continues in its original Lustre and Perfection. and is a most exact Scheme of Politicks, yet it may be endangered by any one of the Branches of the Constitution invading the Province of the other, And if hereafter this Nation should so far lose its Virtue, as to have its Lords and Commons become basely servile, and mercenary, there will not be wanting evil Ministers, who will advise the Prince to lay hold of the Opportunity to purchase from them their Liberty, and bribe them into Slavery,

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Numb 29.



THE ENGLISHMAN.

From Tuesday Decemb. 8, to Thursday Decemb. 10. 1713.

Quam scis uterque lubens, censebo, exerceat artem.
Hor.

ONE of my principal Designs is to promote and illustrate the Merit of others. The two following Letters are addressed to me in Recommendation of two very different Inventions. The one has an universal Effect upon the Gay and Conversable Part of the Species, and the other will have an Influence no less extensive upon the Mercantile and Busy Part of Mankind. The first of these is to the common World no other than a meer Toy, but to those who esteem themselves the knowing and sensible Spirits, acknowledged to be the most important Engine that has been invented in any Age ; and they will tell you, that it dispenses

F f

penfes Life and Death according to the Averfion or Inclination of the Mover. The gallant Reader knows already this can be faid of nothing elfe but a Fan in the Hand of a Lady. The Letter is from a Friend of the Author.

S I R,

I Shall not encroach upon your Time,
 nor take up much of your Paper.
 I know that you, after the Example of your
 Predeceffor, delight in doing Juftice to Merit. On *Saturday* laft I had a Poem brought
 me, entitled, *The Fan*. I read it over with
 a great deal of Satisfaction, and was furprized to fee fo much Invention upon fo *simple* a Subject. The Poem confifts of Three
 Books, and is above 800 Lines. When I
 was obferving this to a Friend at the Coffee-house the other Night, and wondering
 how the Author could vary fo barren a
 Theme, a young Fellow joins us from t^other End of the Room, and with a fmiling
 Air faid. He wondered as much how he
 could be fo fhort upon a Subject which afforded endless Matter to a Man of the leaft
 Imagination. I did not pretend to make
 Answer but only furvey'd my young Gentleman from Head to Foot, and foon perceiv-
 ed he was one of thofe mad Folks who are
 let to go abroad, and are diftinguifhed,
 from all other Lunaticks under the Deno-
 mination

' mination of Lovers. These Creatures be-
 ' ing overwhelm'd with Good-will to one
 ' particular Person, contract a Gentleness to-
 ' wards all the rest of the World ; for which
 ' reason they are not taken up, though they
 ' talk a Language different from all others.
 ' The Distemper seems to be quite contrary
 ' to that which the Learned call *Hydrophobia*,
 ' or *Fear of Water* ; for as that kind of Lu-
 ' naticks are ever making their Escape from
 ' fancied Seas and Waves ; so these possessed
 ' Men, called *Lovers*, describe their Anxiety
 ' by Fires and Flames. They'll tell you of
 ' being scorched by the Glance of an Eye,
 ' and all the delicious Objects which give
 ' Sense of kindly Pleasure and Satisfaction to
 ' People in their Senses, administer nothing
 ' but Extasy, Fury, and Torment to possessed
 ' Lovers. This young Gentleman boasted
 ' to us, that he had writ in Billatdoux, upon
 ' every Stick of his Mistress's Fan, the Quan-
 ' tity of the whole Poem which I was speak-
 ' ing of. He made an Objection, that the
 ' Author had transgress'd against the Deco-
 ' rum of Time, asserted that the Winter is
 ' not the proper Fan Season, and that it had
 ' been more suteable to the Time of the Year
 ' to have celebrated the Muff ; that the Paint-
 ' er says, When the Summer comes on, he
 ' will have them sold in all the Fan Shops a-
 ' bout Town. So that, as the Author has
 ' elegantly express'd it,

The

*The FAN shall flutter in the Female Hands,
 And various Fashions learn from various Lands.
 For this shall Elephants their Ivory shed,
 And polish'd Sticks the waving Engine spread.
 His clouded Mail the Tortoise shall resign,
 And round the River Pearly Circles shine.
 On this shall Indians all their Art employ,
 And with bright Colours stain the gaudy Toy:
 Their Paint shall here in wildest Fancies flow,
 Their Dress, their Customs, their Religion show:
 So shall the British Fair their Minds improve,
 And on the FAN to distant Climates move.*

I am, SIR,

Your most humble Servant,

T. H.

The other Letter is upon no less a Subject than the Invention of the Longitude. Tho' the Characters of the Persons who profess themselves Masters of this Art, are very eminent in the learned World, yet do they, it seems, meet with the greatest Difficulty to raise an Attention to them, on a Subject which immediately or remotely concerns the whole Human Race.

The memorable Case of Columbus, the Neglect of whom at the English Court, was the Occasion that the Indian World fell into Spanish Hands, might, one would think, be an Admonition to all who have Means and Authority, to overlook no Opportunities of this sort, especially when the Persons who profess their

their Knowledge, are considerable enough to raise an Expectation of at least an ingenious and useful Offer at what they pretend; but there is too generally a certain Vertigo in the Heads of the Wealthly and the Powerfull, which makes them fancy themselves the Authors of all the Motion about them, and neglect the modest Endeavours of contemplative Men, though to such are owing all the Arts by which Wealth and Power are supported.

Whoever will cast his Eye upon the *Cuardian* of *August* 10, will see this Matter placed in a larger View, and be able to compare the distinct Merit of Speculative and Active Genio's amongst Men. I am sorry I can do no more for these Gentlemen than be the merry Publisher of their Proposal, which the Reader shall be Master of in their own following Words.

London, December, 7 1713.

Good Mr. Ironside,

‘ S Ince you were pleas’d formerly to allow
 ‘ of, to patronize and encourage our
 ‘ Proposal with relation to the Invention of
 ‘ the Longitude, we presume to renew our
 ‘ Address to you about the same Design:
 ‘ Tis very probable, Sir, you may have heard
 ‘ that Proposal of ours sufficiently ridicul’d,
 ‘ or such Methods talked of as ours, which
 ‘ very well deserve to be so: Nay indeed,
 the

the long Delay that has been made in
 bringing this Matter before the Publick,
 must needs make even you, Sir, and all
 others that wish us or the Design well, to
 be very diffident about it. Nor is it un-
 likely that you may have heard it reported
 that we our selves were become distrustful
 of it also. 'Tis but necessary therefore for
 us solemnly to assure you and the Publick,
 which we hereby do, that our Method ap-
 pears to us, after all this time for Review
 and Improvement, and Communication to
 some excellent Judges among our Friends to
 be still certain, easy and practicable; that
 we are now better prepared than ever to
 lay it before the World; that in truth we
 have found much more difficulty in our
 Attempts to have it hearkned to, than we
 had in the Invention it self; and that by
 consequence we are coming, though very
 unwillingly, to the Resolution of making our
 Application else where for Encourage-
 ment. In order to which, we beg leave
 here to desire all the Patrons and Well-
 wishers of Learning and Ingenuity of all
 Nations, to give us the best Information
 they can of the several Rewards which are
 any where set apart for this Discovery, and
 on what Condition, and by what Methods
 the Discoverers may apply for, and obtain
 them. You, Mr. Ironside, as an Englishman,
 will we believe, lament that a Publick Spi-
 rit

' rit should be so entirely departed out of
 ' *Great Britain*, that an Invention of the
 ' greatest Value and Usefulness, and Honour
 ' to it, should not be entertained therein;
 ' especially when the Encouragement desired
 ' is only a reasonable one, and the Receipt of
 ' no part of it expected, until the Discove-
 ' ry is first found to be solid and practica-
 ' ble by the most competent Judges. But
 ' as you have heretofore observed this want
 ' of Publick Spirit in *Britain*, you will be the
 ' less surpris'd at this new instance of it. But
 ' then we think it cannot be expected that we
 ' should disclose so important and beneficial
 ' a Secret, till we are secur'd of some consi-
 ' derable Reward for it. And we do here
 ' declare, that as soon as ever we have such
 ' Security given us, we shall readily commu-
 ' nicate the same. And we also declare, that
 ' none of the Guesses we have heard of as to
 ' the particular Nature of our Method it self,
 ' or Stories that pass abroad, as to our Des-
 ' pondency about it are other than groundless
 ' and ridiculous Fables. Give us leave there-
 ' fore, Sir, under your Name, to lay these
 ' our Thoughts before the Publick; and you
 ' will thereby farther oblige the Trading
 ' and Inquisitive World; and in particular,

Your very humble Servants,

Will. Whiston,
Humphry Ditton,

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Numb 30.

THE ENGLISHMAN.

From Thursday Decemb. 10, to Saturday Decemb. 12. 1713.

Arida Nutrix. Hor.

To the Englishman.

S I R,

I Was Yesterday musing not only upon
‘ the Variety of Tempers among us,
‘ and how much one *Englishman* differs
‘ from another here in *England*, but
‘ also upon the great Variety of Humour in the
‘ very self same Person, & how much the very
‘ same Man is at one Hour unlike what he
‘ was at another; and this without any in-
‘ tervening Accident to soure him, but from
‘ the meer Effect of Temper. I ran this
‘ through very many Causes and Principles,
‘ but at last seemed satisfied in my self, that
‘ the great Source of this Irregularity is the
‘ common Custom of the Female Parents, to

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put

put their Offsprings into the Hands of Nurses negligently or injudiciously chosen.

‘ Though at the same time, any but the Milk which Nature designed for the Portion of the Infant must be a great Shock upon its tender Being. I collected that I had read something in *Aulus Gellius* upon this Subject with Satisfaction. I cannot but think there is a great deal in *Favorinus*’s Philosophy, mentioned in that Author; when I have beheld a Man of a sober and temperate Character fall into intemperate Rage upon slight Provocation, and that even in a Publick Assembly, I have traced his Life to his Nurse and found that he received his first Nourishment from the Bosom of one of those Ladies who were concerned in the *British* Filhery. But in the Examination of Faults People should look at home; therefore I must confess to you, that immoral Nonrishment has had very ill Effects upon the Blood of me, my self, who now write to you: My first Support of Life was indeed from the Breast of my own Mother, a Woman of great Beauty, Virtue, and Piety; but a Fit of Sickness disabled her from perfecting that good Office towards me: And three Months before I was weaned, you must know, I was, for want of Time to chuse better, put into the Hands of a Lady most liberal of her Flesh to the whole County in which we lived. It is

' to this unfortunate Accident I attribute
 ' that I have not all the Aversion I ought
 ' to those who trespass in the Point of
 ' Chastity; and to carry the Observation
 ' yet further, as a Naturalist, I must own to
 ' you, that Creatures of my Nurse's Quality,
 ' as well as Inclination, have been more pleas-
 ' ing in my Eyes than Women of a superior
 ' Order. Having given you a Testimony from
 ' my own woful Experience, I shall add to it
 ' the Translation of what *Aulus Gellius* re-
 ' ports *Favorinus* to have said on this Subject.

' It was (says *Gellius*) told *Favorinus*, in my
 ' hearing, that the Wife of one of his Scho-
 ' lars was just deliver'd of a Son; Let us
 ' go then (says he) to see how the good
 ' Woman does, and with the Father Joy; he
 ' was a Senator, and of a noble Family: Ac-
 ' cordingly we follow'd *Favorinus* to the House.
 ' At our first Entrance, meeting the Gentle-
 ' man, we saluted him and sitting down, after
 ' some Questions about the Time and Difficu-
 ' lty of her Labour, understanding she was just
 ' compos'd to Rest, he began; Well (says
 ' he) I don't doubt but your Lady will nurse
 ' her own Child: At which the Mother in-
 ' terposing said, she thought her Daughter
 ' might be spared; that the Pains of bareing
 ' were sufficient, without the additional Bar-
 ' then and Trouble of Nursing. Prither (says
 ' he) Good Woman, Let this Lady be the
 ' compleat and entire Mother of her own
 Child

' Child; for how unnatural is this, to be
 ' but as it were Half Mothers to them, to
 ' bring them forth, and then immediately
 ' dismiss them? To support and nourish in
 ' the Womb what they neither knew nor
 ' law, and to deny them that Nourishment
 ' when they come to see them endued with
 ' perfect Life, and imploring their Assistance
 ' Can you think (added he) that Nature
 ' should have furnished Women with those
 ' two beautiful Excrescencies for Ormament
 ' only, and not rather for the Support and
 ' Sustenance of their Children? This indeed
 ' seems to be the unaccountable Opinion of
 ' some, who with all the Hazard they suf-
 ' fer at the turning of their Milk, endeavour
 ' to dry up and extinguish that sacred
 ' Fountain for the support of the Human
 ' Frame; as there are others, who for the
 ' sake of Beauty and Shape, use Arts to sup-
 ' press and stifle the Birth in the Womb;
 ' which as it is a Practice universally detest-
 ' ed and abhorr'd, thus to destroy the Man
 ' in Embryo, and whilst he is just fashioning
 ' under the Hand of Nature, what less is it
 ' to deprive him when he is perfectly form-
 ' ed, of his natural and genuine Nourish-
 ' ment? But (say they) if the Child lives
 ' and thrives, what matter whose Milk it is
 ' Why don't they say what matter of whose
 ' Body it is born, or of whose Blood and
 ' Spirits it consists? Is not the Blood in the
 Breast,

' Breast, though altered by Heat and in Co-
 ' lour, the same it was in the Womb? And
 ' is not the Provision of Nature herein won-
 ' derful, that when the Blood has done its
 ' Parts in forming and finishing the Child in
 ' the Womb, it then ascends up higher, rea-
 ' dy to issue forth in salutary Streams for
 ' the Support and Establishment of the first
 ' of Principles of Life, and to recruit the
 ' new born Babe with its proper and na-
 ' tural Sustenance?

' Is it not without Reason thought, that the
 ' good or ill Qualities of the Milk have a con-
 ' siderable Influence on the Mind and Body,
 ' and contribute as much as any thing, to-
 ' wards framing a Similitude of Temper and
 ' Disposition in the one, as well as in Strength
 ' and Beauty in the other. The same Obser-
 ' vation holds in Breasts as well as Men; and
 ' if you were to bring up a Lamb and a Goat
 ' with each other's Milk,; you wou'd find
 ' their Coats would mutually contract some-
 ' what of the Softness and the Roughness
 ' which is peculiar to each kind; and so like-
 ' wise the Growth and Improvement of Trees
 ' and Fruits, depends more upon the Nature
 ' of the Soil and Water they are fed with
 ' than the very Seed that is sown; so that
 ' a Tree which thrives and flourishes in one
 ' place, shall, by being transplanted to another
 ' and a meaner Soil, quite wither and decay.
 ' What Madness is it then to leave a Body
 and

and a Mind, formed upon noble and generous Principles, to be corrupted by the baser Mixture and Allay of a Stranger's Milk? Especially if your Nurse (which too frequently happens) shou'd prove dishonest, intemperate or lewd, and there is not always that Care which ought to be even in the Choice of them: Is it fit we should suffer the Infant to be thus perniciously infected, and to draw his Breath and Life out of a mean ignoble Body? It is no wonder that we see so many Children bear so little Resemblance of their Parents. Well therefore did *Virgil*, when he was describing a savage and inhuman Disposition, add,

————— and *Tygers gave thee Suck,*

intimating the great Part which the Nurse has in forming the Temper of the Man. But beside all this, there is another Consideration not to be overlook'd or unregarded: that those Mothers who do as it were discharge their Children from them, and thus dispose of them abroad, do at least weaken, if not dissolve that Bond of Love and Tenderness which Nature ties between them; for as soon as the Child is out of Sight, that Ardency of Maternal Affection insensibly decays, and we here no more of that Impatience and Solitude which would otherwise discover it self, than if the Object
of

' of it were in the Grave. I might add that
 ' the Thoughts and Inclinations also of the
 ' Infant are apt to fix and center in the Per-
 ' son from whom it has derived its Nourish-
 ' ment, and with whom it has been most
 ' conversant, without any apparent Want or
 ' Desire of its Mother. When therefore
 ' these first Tendencies of Affections are thus
 ' byassed and perverted, whatever After-love
 ' Children thus educated may shew their Pa-
 ' rents, it seems in a greater measure owing
 ' to Opinion and Custom, than to a true Prin-
 ' ciple of Nature,

I am,
 S I R,

Your humble Servant, &c.

To the ENGLISH MAN.

S I R,

' Y O U was so kind, as to Publish a Letter from
 ' my Sister *Boben*; and though by your De-
 ' sign I know you to be an Enemy to Idolatry, yet
 ' I hope you will grant the same Favour to the *Idol*,
 ' a Name I went by in the famous *Spectators*; and in-
 ' deed so far applicable to me, as having many Vota-
 ' ries, and being regardless of what they say: Not-
 ' withstanding which, and the large Bar I have pur-
 ' posely made to prevent the Flood of Oratory from
 ' drowning the *Venus* it self created, I am still pester'd
 ' with Sighs from empty Stomachs, Speeches from
 ' empty Heads, and Vows from hollow Hearts: All
 ' which I can attribute to nothing but the Love some
 ' People have of talking without Contradiction; for
 ' I seldom answer, lest I should draw on my self some
 ' fullsome Reply. Pray, Sir, form to your self the
 ' Pain of a Woman forced to be silent, and then pity
 ' me. Pity her who accuses no less than three polite
 ' Professions

' Professions of impertinent Cant. A certain Law-
 ' yer says, he has a good Action for Assault and Bat-
 ' tery on his Heart: A certain Physician says, I am
 ' his Disease; and a Student calls me *The Rose of Sha-*
 ' *ron.* Why must I hear what I disapprove, because
 ' others see what they approve? Surely they must
 ' have weak Heads indeed that my Liquors, can dis-
 ' order. Rudeness in a Tavern may be thought De-
 ' pravation of the understanding for the present: To
 ' be rude in a Coffee-house argues the entire Want
 ' of it. Satisfy them, Sir, they are not to come to
 ' such Places to see the Bar-keeper; and that as
 ' I take more Care about my Liquors, I had rather
 ' they would applaud them than my self, But such
 ' is the prevailing Practice of Idolatry, that I have
 ' one Lover too blind to see me that pretends to ad-
 ' mire my Beauty: However, he is more tolerable
 ' than the rest, because he can't see me, he can't see
 ' me laugh at him.

Your Humble Servant,

Lucinda Brunetta.

ADVERTISEMENTS.

T HIS is to give Notice, That there is
 to be Sold at *Richard Lamb's* in *Hammond-*
Lane near *Church-Street*, Right good *Brunswick*
Mum, at Two Shillings and Four Pence per
 Gallon.

T HIS is to give Notice to all Gentlemen and
 others, That Advertisements will be inserted in
 this Paper, as often as Publish'd, which will be
 (*at least*) Three times a Week; if not hindered by
 English Packets not coming in, at reasonable Rates, by
 the Printer hereof.

Printed and Sold by *J. Carson*, opposite the
Golden-Ball, in *Christ-Church-Yard*. 1713.

Numb. 31.

THE
ENGLISHMAN.

From Saturday Decemb. 12, to Tuesday Decemb. 15, 1713.

Ajax immeritos dum occidit, desipit agnos. Hor:

AMONG the Persons who are entitled to the Pity and Tenderness, of Mankind, innocent Sufferers deserve a very great share, but those who suffer for their Virtue a yet larger. Men who have endured Hardships for the Testimony of a good Conscience, cannot but be received with the highest Veneration by those who are touched with a Sense of Religion; they feel in themselves a Relation to them more forcible than even the Instinct of Blood, a Relation that will outlive this Being, and be enjoyed by those who truly believe, after Time is swallowed up in Eternity. No Entry of any great Captain, after Victory, or

M h

Coronation

Coronation of the greatest Prince in any Age, could in the Recount of them afford to a well disposed Mind an Idea of such true Greatness, as the Relation of the Generous and Christian Reception which the People of *Geneva* gave the poor Protestants, who were manumitted from the *French Gallies*, and came into their Territories naked and hungry, without any thing to recommend them, but their Sufferings and Miseries. The Magistrates and chief Gentry of this little State had enough of primitive Simplicity and Christianity to go out in Procession, and meet Persons of the highest Characters, that of Confessors, with due Veneration. The same Men who had been rated with the Whip, and received the Orders of their Commanders with Stripes, are now treated with Difference and Civility. Those Bodies which were sustained only with Food enough to preserve them for receiving new Torments and Indignities, are refreshed and cloathed with all the Comforts and Conveniencies of Life.

A Hundred thirty five were the Number of these poor Sufferers thus treated at *Geneva*, for whose Accommodation that little Town raised 7000 Dollars, which considering the Difference of the Greatness and Wealth of the two Cities, may be reckoned equal to 50000*l.* Sterling so bestowed in *London*. But the People of *Geneva* have not alone enjoyed the opportunity of exerting so worthy and noble

noble a Charity ; for Twelve of their Number have been deputed to thank Her Most Excellent Majesty, at whose Instance they were restored to the Blessings of Liberty.

Ten of these Gentlemen are now in *London*, and have received uncommon Bounties and Civilities from our Countrymen the *French* Protestants, who have fled from the like Fate, and have added to the Wealth and Manufacturies of this Nation to a Degree which highly overpays the Obligation of being incorporated into our People ; but others of our own Nation, who have not so lively an Admonition to their Charity, as being Eye-Witnesses of the *French* Severities, have with much Generosity distinguish'd these Confessors. Thirty Gentleman of Virtue and Fortune, to testify their Respect for Persons that have suffered so much for the Cause of Religion, made an Entertainment for the deputies of the Unfortunate, and after Dinner gave a Hundred Pounds towards the Relief of them, and 174 of their Brethren still remaining on Board the Gallies. This Bounty seems to presage, That when the *English* shall know their are some of these *Confessors* now in *England*, by whose Means and Informations their Charity may be directed, they will not be more backward than other Nations in relieving their Necessities, and rendering the Remainder of their Lives as easy as they have been miserable for many Years past.

Of

Of the Guests of these Gentlemen, one had been thirteen, another, sixteen, a third seventeen, and a fourth twenty Years on Board the Gallies: Three had suffered that Condition twenty four Years, and three others twenty eight, during all which Time they suffered the Tortures of Stripes, Chans, Dungeons; Nakedness, and Labour, with no other Support than a small Allowance of Beans, Bread and Water.

How deplorable a Consideration is it, that any Part of Mankind can be so besotted, as to imagine they are within the Pale of the Christian Church, when they persecute the Followers of the same Saviour for Difference in their Manner of Worship, with a Cruelty which is fit only for Demons to exercise; But this Sence is what absolute and unlimited Power, lodged in so weak a Being as Man, exposes to open Day; but if we could look into the secret Chambers of Tyranny, and behold all that are now, without Law or Reason, sent into Imprisonment, there in melancholy Solitude to pray upon their own Thoughts to Distraction, in Chains Dungeons and Darkness, to bewail themselves to Desperation, or according to the largeness of their Tormentors, to suffer less Punishments suited to the Qualifications, Dispositions, and former Fortunes of the Sufferers, it would give us a yet more terrible Idea of lawless Grandeur. But perhaps it is remote to enter
into

into too nice a Detail of the Horrors of such a Government within its own Realms ; but I am sure it is of near Concern to us to be very apprehensive how their Arts or Arms may extend their Power over other Nations, especially by any Latitude taken in the Performance of Treaties. I shall urge this Thought no further than by presenting the Reader with the following Letter.

To the *ENGLISHMAN*.

SIR,

Hague Dec. 6. 1713.

I Have read many of your Papers and from an honest English Spirit I observed in them, thought an Account of the French way of demolishing *Dunkirk*, would be received as a matter of the greatest Moment. The *Risbank*, *Fort Blance*, and Outworks of the City of *Dunkirk*, are demolished, but the Port, the Bason for the Men of War, and the great Sluices, by which the Canals of *Furnes*, *Bourbourg*, and *Bergh St. Winoc*, discharge themselves into the Port and cleanse it, are still entire, and there is no Appearance of its being ever intended to destroy them ; so that all yet done, or indeed likely to be done, may be only an Elusion of the Treaty, and agrees most exactly with what was proposed in *Tugge's Memorial* viz. the turning the Fortifications, and preserving the Port. They have

' have indeed begun to demolish three of the
 ' Bastions of the Body of the Place, but work
 ' so slowly, that it looks as if nothing more
 ' were designed by it, than to prevent its be-
 ' ing said the Demolition was discontinued.
 ' And it is Publickly said at *Dunkirk* by the
 ' principal Merchants and Inhabitants, that it
 ' was to go in this manner till the meeting
 ' of the British Parliament; and they have
 ' received such mean Impressions of our Na-
 ' tion, as to hope that an Address will then
 ' be Procured from the House of Commons,
 ' to desire the QUEEN to preserve the Port
 ' of *Dunkirk*, and keep it in her Hands, for
 ' the same Reasons alledged in that which
 ' prayed her Majesty to keep Possession of
 ' *Ghent Newport and Bruges*. And as the said
 ' Port would by this means escape the next
 ' Sessions of Parliament, they did not appre-
 ' hend any farther Enquiries. It's necessary
 ' likewise to observe, that the *French* are ma-
 ' king a new Causey from *Lisle* to *Dunkirk*;
 ' it is known to every body that *Dunkirk* is
 ' the Port where all Goods and Merchandize
 ' from *Lisle* are sent to be embarked; these
 ' Goods are brought in Waggon, and a
 ' Causey made for their more convenient pas-
 ' sing between *Lisle* and *Dunkirk*, which Causey
 ' goes by *Ipres*; and consequently since *Ipres*
 ' has been in the *Dutch* Hands, the said Goods
 ' pay *Ledroit de transit*. Therefore in or-
 ' der to avoid it, this new way is making
 from

' from *Lisle* to *Dunkirk* through that Part of
 ' the Country of *ipres* which remains in the
 ' Possession of *France*. This Circumstance
 ' gives just Suspicion that they never mean to
 ' destroy the Port of *Dunkirk*; but if there
 ' were no other reason but that of their be-
 ' ginning the Demolition at the Side of
 ' the Land, contrary to the express words of
 ' the Treaty, that is sufficient for our utmost
 ' Jealousie. There are still Eight Men of War
 ' from Fifty to Seventy Guns in the Bason,
 ' and all their Naval Stores; they talk in-
 ' deed of fitting out their Ships, and send-
 ' ing them with the Stores to *Brest*, but there
 ' are so few Hands at work on them, that
 ' before they can be ready they will see the
 ' Success of the Address they are ready to
 ' expect. The Guns and Parapets are taken
 ' away from the two Wooden Forts at the
 ' end of the *Jette*; but this signifies no more
 ' to the ruining of the Port, than the blowing
 ' up the *Risbank* has done, these Forts and
 ' the *Risbank* being only for the Defence of
 ' the Port against an Enemy; and as the
 ' Materials are laid up with the greatest Care,
 ' so they may be very easily and soon repaired.
 ' The Port of *Dunkirk* is formed by the
 ' running out of two Peer Heads, commonly
 ' called the *Jetteos*, near a Mile into the Sea,
 ' and can never be totally ruined, unless the
 ' Foundation of the two wooden Forts at the
 ' end of the Peer Head or *Jette* be entirely
 ' destroyed,

‘ destroyed, and that the Sluices be blown
‘ up, by which the Canals of *Furnes Bourbourg*
‘ and *St Winoxbergh*, discharge themselves
‘ into the Port, and by their scouring, hinder
‘ the Sand from choaking it up.

‘ You may depend upon it this is the true
‘ State of the Affair of *Dunkirk*, which you
‘ will do Justice to your Country in printing;
‘ this Point being of the last Consequence to
‘ its Wealth, Trade, and perhaps its Liberty.

I am, Sir,

Your humble Servant.

ADVERTISEMENTS.

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to be Sold at *Richard Lamb's* in *Hammond-*
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Printed and Sold by *J. Carson*, opposite the
Golden-Ball, in *Christ-Church-Yard*. 1713.

THE
ENGLISHMAN.

From Tuesday Decemb. 15, to Thursday Decemb. 17. 1713.

Vincit amor Patriæ.

Government is the subjecting of *Power* to *Authority*: Power arising from Strength, which is always in those that are governed, who are many; to Authority, arising from Opinion, which is in those that govern, who are few.

The Roman Laws were made *Authoritate Senatus & jussu populi*, by the Authority of the Senate and Command of the People; what the Senate had consulted and agreed was proposed to the People, by whom it was enacted or commanded, because in them was the Power of Strength to make it be obeyed.

The Authority of those that govern in any of the several sorts of Government, had its

Original from, and must still be supported by, the *Opinion* those that are *governed* have all their Piety, Wisdom, Justice, Valour, Goodness, Sincerity, Love of their Country, and other Virtues ; and whenever that *Opinion* in the *Governed* ceases, the *Authority* of those *Governing* will soon be at an End.

A Family is a sort of little Kingdom, and a Kingdom a great Family.

Where the *Pater Familie*, the Father of a Family, governs it with Prudence, Care, and Love, by supplying it with all the Necessaries of Life ; by cloathing and feeding it ; by teaching all his Family, as well by Precept as Example, Religion and Virtue ; by cherishing and encouraging all good and virruous Actions, Dispositions, and Inclinations, and by discountenancing and Punishing those that are evil and vicious ; it will naturally follow, that the Family of such a Man must have a very great Opinion of his Piety, Wisdom, Goodness, and other virtues ; and as this Opinion encreases, the greater will be his Authority.

But if on the contrary, he should take no Care of, nor make Provisions for his Family, to protect it from Cold and Hunger ; and instead of treating them with Love, Tenderness, and Compassion, should exercise Acts of Cruelty and Barbarity towards them ; and from being an Encourager of Piety and Virtue, should become a dreadful Example of Prophaneness

Prophaneness and Immorality his Family would soon be dispersed, his Authority be despised, and from being revered, obeyed, and loved, he would be slighted, contemned and hated.

The Case is the same with regard to the *Pater Patriæ*, the Father of a Nation or Country; which every good Prince truly is, and all should be; and even the most cruel and barbarous of the Roman Emperors have affected to be called so, when at the same time they were banishing, imprisoning, torturing, and murdering their People, and destroying their Country: I say the Case of the Prince is the same with that of the Father of a Family, his Authority will still encrease with his Virtues, and as his Vices encrease his Authority will decay.

The several violent Changes that have happened to the Persons, and even the Races of Princes, in most Countries of Europe, have been owing to their ceasing to be the Fathers of their Country, by affecting arbitrary and absolute Power, and engaging in Counsels and Actions contrary to the Interest of their People. Such Usage begot an Hatred and Contempt in the People of their Princes, and made them lay Hold of the first Opportunity that presented it self, to throw off their Chains.

Our Constitution is so wisely calculated, and such strong Bounds set by our Laws between the Prerogative of the Prince and the Liberties

ties of the People, that a Man would think it impossible for the one to invade the other: And yet our Histories afford us dreadful Instances of both, which have occasioned the spilling large Streams of the Peoples Blood, and that not without a Mixture sometimes of the Blood Royal.

I can attribute the Original of all these Misfortunes to nothing but *evil Ministers*; who to make their Court to their Princes, flatter their Ambition with the Notion of their being greater than our Laws, and that such weak Cobwebs were designed only to tie up the feeble Hands of silly Subjects, and not those of a *mighty Monarch*: And thus by unjustly endeavouring to make them greater than the Laws, have made them (for every Act of Parliament is a Compact between the Prince and People, and the Prince is as much bound by it as the meanest of his Subjects) they make both Prince and People uneasy, occasion Jealousies and Distrusts one of the other; and when once the mutual Confidence is broken between the Prince and his People, the Prince may be tempted to think the People *do not deserve his Protection*; and the People to think *their Liberties worth defending*.

It was a wise Saying of a Frenchman mentioned by Sir *William Temple*, — *Q'un Roy d'Angleterre qui veut estre l'homme de son peuple, est le plus grand Roy du monde; mais s'il veut estre quelque chose d'avantage, per dieu il n'est plus rien*
— That

— That a King of England who will be the Man of his People, is the greatest King in the World; but if he will be something more, by G--d he is nothing at all. The Meaning must be this, That a King of England, whilst there is a mutual Confidence between him and his People, as he is thereby Master of their Affections, so he may, in a *Parliamentary Way*, have their *Purses* at his Command to defend his Honour and his Peoples Rights; and that a King of England thus beloved by his People, is the greatest King in the World; But if by evil Counsellors he should be tempted to break in upon his Peoples Liberties, by affecting an arbitrary and illegal Government, he is *nothing at all*; that is, the Peoples Love to their Prince will immediately lessen, and their Distrusts of him encrease, all the Wheelsof Government will be clog'd and move heavily, and unless prevented by some happy Providence, the Consequences must be dreadful.

It is (as I have said in a former Paper) a Maxim in our Law, that *the King can do no Wrong*. And there is also another Maxim, That *the King is never in Minority*. If the Heir Apparent to our Crown be an Infant not a Year old at the time of the Demise of his Royal Ancestor, our Law supposes him as capable of exerting the Royal Power, both in the Legislative and Executive Parts of it, as if he was an adult Person. This plainly shews, that by our Laws the Ministers, and not the Prince

Prince, are answerable for all Abuses of Power, and is an Explanation of the former Maxim; and nothing can be more certain, than that a Prince in his single Person, without evil Counsellors to advise, and wicked Agents to put such Advice in Execution, is altogether incapable of doing Wrong to the Constitution; so that this seems intended by our Law, on the one hand, to keep the Person of the Prince sacred from the Insults of an injured People, and, on the other, to deter publick Ministers from being guilty of such Crimes, as might justly bring upon their Heads the Vengeance denounced by our Laws, on such as shall dare to advise the Prince any thing that shall be detrimental to their Country.

Had Rewards and Punishments in all Ages been equally distributed, there are many Families in the World, which now make a Figure, that probably would stand ranked amongst the meanest of the People; and others on the contrary, which now lie under the severest Frowns of Fortune that would appear with a noble Lustre derived down to them from the Merits of their Ancestors.

This prudent Caution of our Laws in charging all Abuses of Government on Ministers, leaves Room for the Prince easily to afford a Remedy to whatever Misunderstandings may at any Time arise between him and his People, by resigning to the Law the wicked

Authors

Authors of them. And I must be of Opinion, that if that good, but unfortunate, Prince King *Charles* the First had made Example of his Ministers and Judges, who advised him to levy Money on his Subjects without the Consent of Parliament, (I mean the Affair of Ship-Money) there had very probably been a Reconciliation between him and his People, and the Murther of that truly pious Prince had never happened: And the unhappy Prince his Son might have found it difficult to pick out a Ministry and Judges that would be such Enemies to their Prince and Country, as basely to flatter him with a *Power of dispensing with our Laws.* But when the Crimes of such Men have been permitted to slide by with Impunity, what other Interpretation will wicked, wily and crafty Men put upon it in future Ages, but that whatever Lengths they advise the Prince to run towards the Destruction of their Country, and that whatever Honours and Estates they gain to themselves by such evil Advice, they shall notwithstanding go unpunished, and leave their ill-gotten Estates and Honours to descend to their Posterities?

To the ENGLISHMAN.

S I R, London, Decemb. 14. 1713.

THE Court of Common-Council being made up of the Lord-Mayor, Aldermen, and Common-Council-men chosen at the several Wardmotes of this City, to represent the
several

several Precincts of each respective Ward; it may not be amiss at this Juncture briefly to set forth the Power of this Court constituted and made up as aforesaid

This Court represents the whole Body of the Citizens, and has a Power to make By Laws for the well governing of the said City as they shall think fit; so that the Welfare and Happiness of this great trading City very much depends upon the Resolutions and Inclinations of this Court. It therefore greatly behoves every honest Citizen seriously to consider what Person he chuses to represent him in Common Council, especially at this Time when an Interest is making to chuse such Men as will joyn in a new Scheme, laid for petitioning the ensuing Parliament, to pass the Bill for making the 8th and 9th Articles of the Treaty of Commerce more effectual, although the last Parliament have thrown out the same as destructive to the Trade of this Kingdom; and it is such as would inevitably starve our Poor, and sink our landed Interest.

I write this out of the Love I bear to my Queen and Country, and hope you will for the same Reasons insert it in your Paper,

I am S I R,

Your most humble Servant

Printed and Sold by J. Carson, opposite the Golden-Ball, in Christ-Church-Yard. 1714.

Numb. 33.

T H E
E N G L I S H M A N .

From Thursday Decemb. 17, to Saturday Decemb. 19. 1713.

— *Nunc somno et inertibus horis
Ducere sollicitæ jucunda obliuia vite.* Hor.

B E I N G at this present Writing a little touched with the Disease the Writer of the following Letter complains of, his Epistle shall be the Business of the Day.

To the *E N G L I S H M A N .*

S I R,

H A V I N G gone through the Amusements of Books and Conversation, and that grand Impertinence of Business, and finding my self to be one of those very wise modest Persons, who gain no other Knowledge by their Studies than that of their Ignorance;

K k

' Ignorance; and that from daily Discoveries
 ' of my Insufficiency, my proposed End of
 ' compleat Knowledge was rather retarded
 ' than advanced, I grew sick of any further
 ' Pursuit that way.

' Now since to a Man of my Humour there
 ' was nothing but Trifling and Impertinence
 ' in Company & Books, nothing but Viti-
 ' Business, and that this supernatural Gift of
 ' Reason, which we so much value our selves
 ' upon, gave me more Pain than Pleasure, I
 ' resolv'd to think upon some Method rather
 ' to damp than quicken its Force. I had with
 ' much Care and Cost got a Collection of the
 ' best Books, and of the most beautiful and
 ' correct Editions. Hence Flow'd all my Mil-
 ' fortunes; and from this grand Supply of
 ' Materials for Thinking, arising from the
 ' Charms of Poetry, Philosophy, and Orato-
 ' ry, I was seduced into that State of Sorrow,
 ' which *Soloman* affirms to be the Consequence
 ' of much Knowledge: Besides, as I was na-
 ' turally modest, I was under the Pain of a
 ' constant Sollicitude to exert my self in Pub-
 ' lick, and an Inability or Repulse in the En-
 ' deavour. My Books therefore I sold, as
 ' the World thought, very cheap; but as it
 ' appeared to me, who knew the Mischief of
 ' them, the Advantage was on my Side. How-
 ' ever, I was so generous in the Disposal of
 ' them, as not to let them fall into the Hands
 ' of

' of a Man of Parts, knowing the Calamities
 ' they would lead him into, but found me
 ' out a very dull Fellow, who would admire
 ' them on the Shelf. I threw off the genera-
 ' lity of my Acquaintance, and kept a few of
 ' them with no other Purpose but to gratify
 ' a malicious Pleasure, I promised my self in
 ' Accounts of the frequent Repulses and Dis-
 ' appointments they should meet with in Bu-
 ' siness and Pleasure, and which I in the Bless-
 ' ed Repose I shall presently speak of should
 ' inevitably avoid. A retired indolent End,
 ' after having spent most of their Lives in the
 ' Bustle of Business, is what all Men propose.
 ' If then, though I, I pursue this End by the
 ' quickest Method, *Secessus mei non desidiæ no-*
 ' *men sed tranquillitatis accipiant*, Plim. let not
 ' my Retirement be called Sloth, but Tran-
 ' quillity.

' You must know, when I was a School-
 ' Boy, it was with great Difficulty and Re-
 ' luctance that I was roused out of my Bed in
 ' the Morning: And when I was put up, such
 ' a Stupor hung about me as exposed me to
 ' very great Suffering, for the Omission of
 ' some Duties, exacted from me, in this my
 ' Sleep.

' I cannot say that those Hours in my Bed
 ' were the sweetest, in which I was sunk into
 ' the most profound Sleep, for here the Insen-
 sibility

' sibility destroyed the Pleasure ; but such in
 ' which I was seized with such a soft Oppres-
 ' sion and pleasing Heaviness, as just left me
 ' sensible only of the present Moment. This,
 ' according to the Top of my Paper, was to
 ' live in the sweet Forgetfulness of a Life full of
 ' Sollicitude. The Remembrance of this un-
 ' troubled State, with the Inquietitudes I have
 ' since suffered from impertinent Pursuits,
 ' made me resolve to obey my Nature, and
 ' indulge my self in this gentle Inactivity. I
 ' have therefore purchased a Bed of the finest
 ' Down, and an easy Chair of the most con-
 ' venient Structure, in which I resolved to
 ' doze away the Remainder of my Days, and
 ' to make use of that admirable Line in a
 ' late Comedy,

Repose my wearied Limbs till they more weary be.

' If there is, thought I, not the true Philo-
 ' sophy in this my way of Life, there is the
 ' Indulgence of an Appetite less vicious than
 ' in the ordinary one ; and I was very much
 ' pleased with Sir W. Temple, who says, *Where*
 ' *Ambition and Avarice have made no Entrance,*
 ' *the Desire of Leisure is much more natural than*
 ' *of Business and Care.*

' In a very short Time I found a professed
 ' Design to consult Ease, was going quite out
 ' of the way to arrive at it; like the Disap-
 ' pointment

' pointment of those who design to be Mer-
 ' ry or Witty. Having a free Fortune, single,
 ' and at Liberty to live my own Way, I have
 ' settled my self in Lodgings in one of the
 ' Inns of Court, where I have eat and slept
 ' very plentifully for Three Years last past;
 ' and having got into an Habit of lolling at
 ' Home, I am become, I find, a very delight-
 ' full Figure to those Acquaintance whom I
 ' have retained, but am so far from being
 ' free from Care and Pain, that I have only
 ' obtained a greater Inability to bear them,
 ' and instead of an easy Indolent, am a fro-
 ' ward peevish Fellow, fit for nothing but to
 ' make a Jest of. An entire Inactivity of Body
 ' and Mind, is so far from giving us Tran-
 ' quility that it only brings upon us an un-
 ' easy Satiety, and disrelish of all Things and
 ' Persons about us. My hopeful select Friends
 ' take no small Pleasure in entertaining them-
 ' selves with the Singularity of Humour that
 ' I am grown into; and one of them this
 ' Afternoon, who takes upon him to play
 ' me off, as the Phrase is, stole by my Man,
 ' and, attended with two or three of his
 ' Comrades, finding me asleep after Dinner
 ' on my Couch, thought it very applicable to
 ' repate the following Lines out of the Dis-
 ' pensary.

*This Place so fit for undisturb'd Repose,
 The God of Sloth for his Asylum chose.*

Upon

*Upon a Couch of Down in these Abodes,
 The careless Deity supinely nods.
 His leaden Limbs at gentle Ease are laid,
 With Poppies and dull Night-shade o'er him spread
 No Passions interrupt his easy Reign,
 No Problems puzzle his Lethargick Brain;
 But dull Oblivion guards his peaceful Bed,
 And lazy Fogs bedew his gracious Head.*

• This Application, by the spiteful Noise
 ‘ that I heard upon it, made my Friends ex-
 ‘ tremely merry; and my yawning upon the
 ‘ Disturbance gave Occasion for the Repeti-
 ‘ tion of two more Lines, which encreased
 ‘ the Thunder of their Meriment.

*The God of Sloth amaz’d at this new Din,
 Thrice strove to rise, and thrice sunk down again.*

• Upon these dangerous Interruptions, my
 ‘ Servant is always ready with a Bumper of
 ‘ Mum to present to my Lips, which seldom
 ‘ fails to secure me in my Lethargy: Thus
 ‘ instead of being what I was once reckoned,
 ‘ witty in my self, I am only the Cause of
 ‘ Wit in others. In cold Weather I sit in a
 ‘ a direct Line against a large Fire, which is
 ‘ a mighty Composer and Beguiler of the im-
 ‘ pertinent Thoughts that are apt to trouble
 ‘ the Imagination.

‘ My

‘ My Faculties having nothing to entertain
 ‘ them, but faint broken Images that dwell
 ‘ upon my Brain, my Sleep is attended with
 ‘ the most disastrous Adventures. My Dreams
 ‘ are full of such Dangers as *Othello* tells of in
 ‘ *Shakespear*.

*The Anthropophagi, and Men whose Heads
 Did grow beneath their Shoulders:
 Of Hair-breadth Scapes in th’ imminent deadly
 Breach,
 Of moving Accidents by Flood and Field,
 Of being taken by the insolent Foe,
 And sold to Slavery Of my Redemption thence, &c*

‘ But I assure you, Sir, the lazy Life I have
 ‘ led, is now become more painful than the
 ‘ most laborious Servitude, He is unhappy
 ‘ that has a severe Master, but not so much as
 ‘ the Man who is a Burden to himself.

‘ Many of my Acquaintance will know me
 ‘ by this Representation ; and since I am re-
 ‘ solved with all convenient Speed, after I
 ‘ have fasted and watched my self into the
 ‘ Shape of other Men, to come into the World
 ‘ again, I desire you to Print this, that they
 ‘ may not be surprized when I make my first
 ‘ Appearance. I have made some Progress al-
 ‘ ready, and have been awake three Hours
 ‘ without Eating or Drinking. As I take
 ‘ mine to be as remarkable as the Life of your
 ‘ Man

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‘ Man in the lonely Island, I expect to appear
‘ as an Author, before I oblige the Publick a-
‘ gain with the Sight of my Person ; there-
‘ fore pray Print this.

I am,

S. I R,

Your most humble Servant,

ADVERTISEMENT.

THIS is to give Notice, That there is
to be Sold at *Richard Lamb's* in *Hammond-
Lane* near *Church-Street*, Right good *Brunswick
Mum*, at Two Shillings and Four Pence per
Gallon.

THIS is to give Notice to all Gentlemen and
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(at least) Three times a Week; if not hindred by
English Packets not coming in, at reasonable Rates, by
the Printer hereof.

Printed and Sold by *J. Carfen*, opposite the
Golden-Ball, in *Christ-Church-Tard*. 1714.

Numb 34.

THE ENGLISHMAN.

From Saturday Decemb. 19, to Tuesday Decemb. 22. 1713.

*Hos animat Patriæ pietas, & dulcis amantæ
Libertatis amor* —————

THE Ideas we receive of Things while we are young are so lively and pleasing, that it is with the utmost Satisfaction we see those Places in which we pass'd some part of our Youth. These naturally bring back to our Minds a thousand little Occurrences and gay Thoughts that we should otherwise never have enjoy'd again, and might probably give the first Hint to the Design of a *Local Memorial*.

Some Business lately called me to Oxford, and it was with infinite Pleasure that I beheld an University of which I had once the Honour to be a Member. The Sight of that College I am more particularly obliged to, filled my Heart with unspeakable Joy. Methought I grew younger the moment I stepped within

the Gate, and upon my entering the Hall in which I had so often disputed, I found my Logick come afresh into my Head, and that I could have formed Syllogisms in Figures whose very Names I had not once thought of for several Years before: The Libraries Quadrangles, and Grove, all renewed in my Mind, an hundred little pleasant Stories and Innocent Amusements, though in the last Place I could not help observing with some Regret the Loss of a Tree, under whose Shade I had often improved my Acquaintance with *Horace*.

The whole University since I left it had received considerable Alterations. Every College seems to have endeavoured to out do its Neighbours, either in the Neatness or Magnificence of its Buildings.

That *Publick Spirit*, which has always been so visible in this Commonwealth of Learning, can indeed never be sufficiently commended. When a Chappel has been to be rebuilt, or a College to be adorned, I have known the Fellows of it, from an Income of Three or Four-score Pounds *per Ann.* contribute more largely than a Squire in the Country towards the repairing of a Church that was in his own Presentation, and threatened to fall upon his House.

The University Printing-House lately erected is a Structure truly worthy that Noble Society: and while *Christ-Church* daily rises in Magnificence and Reputation under the Conduct of *Favonius*, we may hope at last to see it

it every way come up to the first Design of its generous Founder.

I was at *St. Mary's* the *Sunday* after I came down, and before the Service of the Church began, could not forbear casting my Eyes with Pleasure on the Youth of our Nobility and Gentry assembled together on so solemn an Occasion. I was pleased to think that I could trace in the Face of one an able Law-giver, of another a worthy Patriot, or a good Divine.

I went from thence with a Gentleman to his Chambers, who is a Senior Fellow of a College, and was a Contemporary of Mr. *Ironsides's*. He entertained me with that unaffected Frankness and Good-nature which is almost peculiar to the Universities, and in a short time gave me to understand, that after having made some fruitless Efforts to establish himself in the World, he was at last come back again to his College which he merily called his *Sheet Anchor*, and where, he told me, he resolved to pass the Remainder of his Life. I here, says he, I enjoy the Company of two or three Friends of my own Humour, and have all the Conveniences of Life, without being solicitously careful how to provide them. I have been engaged, continues he, among some of the busy Parts of Mankind, and upon Comparison cannot help thinking, that our way of Life here might be the most agreeable in the world if it were not our own Fault. What I have often observed
with

with a great deal of Concern is, that if any Misunderstanding arises among the Members of a College, tho' its Foundation be but a meer Trifle it is carried to a greater Height and pushed on with much more Fury and Warmth, than we shall usually see in any other Place. Whether or no it be, that having little to do with active Life, we sometimes make our Quarrels supply the Place of Business; or, that our being so frequently obliged to meet together, does not give our Resentments Time to cool, but is continually whetting our Passion, by bringing into our Sight the Persons we are offended with, I shall not pretend to determine.

After having drank the Health of our common Friend Mr. *IRONSIDES*, and talked of several other indifferent Matters; our Discourse fell insensibly on our present Party Disputes and unhappy Divisions: I must tell you freely, Sir, (says the good Man) that your Papers are not read among us with that general Applause those of your Predecessors met with. For my own part, I know your Character too well, from my Friend *Nestor*, to doubt of your most hearty and unfeigned Affection for the Church of *England*. But you are not to wonder if we of this Place especially, who are so thoroughly convinced of the Excellency of her Constitution, are easily alarmed at the least Appearance of any Design against her. If cunning Men can so manage this good Disposition in us, to make us approve

of some Measures before we see in what they will end, you must at least allow that our very Errors arise from a noble Cause. However, if I am not much mistaken, the University will for the Future see with her own Eyes, judge of Persons without the little Prejudices of Parties, and give her Voice to Merit wherever she sees it. We have something of a late Instance of this in the Notice she took of two Gentlemen, after the most honourable and publick Manner she could possibly have done.

My Host at these Words stepped into his Study, and brought out the *Academia Oxoniensis Comitia Philologica*, or, A Collection of those Exercises that were spoke in the Theatre at their last publick Act. He turned to the Copy of Verses entitled, *Praeli Academici Immunitas*, upon The Immunity granted to the University-Press. In which, after some Observations that the late Tax upon Books and Pamphlets will lessen the Number of Scriblers, there are the following Lines.

D. ——— *As si nervosa Catonem
Pagina que tradit Scene, feliciter Audax,
Prodeat Immunis Censu nil respuo. Non ut
Magne Postæ, humiles inter Numerabere Vates.
Quos hodierna dies parit obluctante Minervâ,
Altius insurgit tua musa, atq; emulæ Græciis
Romanisq; nitet, deciesq; audita placebit.*

C. *Vidi ego Romanâ cum jam gravitate Verendus
Ingreditur*

*Ingrreditur atrox Scenam Cato, cum sibi lethum
 Consecrit torvus, robustaq; Pectora ferro
 Nudavit, frustra prohibent fidum agmen, amici,
 Et moritura super crudeli vulnere Roma
 Intus agit Stimulos, animumq; incendit honestam
 Libertatis amor, Lethoq; interrita Virtus.*

*H. Vidi ego Clamosi moderantem fræna Theatri
 Te, Britonum Censor, speciosaq; dicta notantem,
 Et Plausum Regere, et turbæ dare Jura Sequaci.*

Which, for the Benefit of my English Readers, may be pretty nearly thus Translated.

B. But if those manly Pages that brought Cato lately on the Stage, and succeeded so happily in the bold attempt, had been exempted from the common Tax, I should not have been against it. Thou O great Poet, shall never be ranked among the wretched Bards of our Age, who write without Genius, and in spite of Minerva. Thy Muse rises high above these, rivals the ancient Greeks and Romans, and will for ever please her Audiences.

C. I saw stern Cato come upon the Stage truly awful, and in all his Roman Greatness, when he was obstinately determined to die, and exposed his manly Breast to the Dagger. Neither the Fate of Rome that Depended on his Life, nor his few faithful Friends, could shake his Resolution; the LOVE OF LIBERTY, and a Virtue above the Terrors of Death, confirm him in his Purpose, and fire his honest Soul.

C. I saw thee, O Censor of the Britons,
*holding the Reins of the noisy Theatre, pointing out
 to them each noble Sentiment, directing their Ap-
 plause, and giving Laws to the Multitudes, who
 readily obeyed thee.*

I was pleased with my good-natured Friend's
 Observation, and that *Spirit of Liberty* that ap-
 pears in the foregoing Lines. I have ever
 been of Opinion, that our Universities, as they
 are the Strongest Supports of our Church, will
 be no less zealous in the Defence of our civil
 Liberties, whenever they shall see them openly
 attacked. One of those Illustrious Societies can-
 not yet have forgot, when, by a most unex-
 amples Piece of Cruelty, Six and Twenty of
 her Members, for refusing to be guilty of di-
 rect Perjury, and bravely opposing an illegal
 Commission, were all of them deprived of
 their Fellowships, made incapable of any Ec-
 clestiaftical Dignity; and such of them as were
 not then in holy Orders, declared and adjudged
 incapable of being ever admitted into the same.

I shall conclude with this Observation; That
 these noble Foundations and Monuments of
 the Vertue of our Ancestors, are in their
 very Nature directly opposite to Tyranny
 and unlimited Power, since as *Ignorance* is a
 natural Consequence of *Slavery*, *Arts and Sci-
 ences* may be properly called the *Eldest Daugh-
 ters of LIBERTY*.

ADVERTISEMENT.

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Printed and Sold by *J. Carson*, opposite the *Golden-Ball*, in *Christ-Church-Yard*. 1714.



Numb, 35.

THE ENGLISHMAN.

From *Tuesday Decemb. 22*, to *Thursday Decemb. 24* 1713.

Quis nisi mentis inops oblatum respuat aurum?

AMONGST the fair Sex, it is generally esteemed a much more unpardonable Crime to call a Lady *Old* or *Ugly*, than to reflect on her Character in the point of *Chastity*; and among us Men, it is universally more patiently born to be reproached for being a *Knave* than a *Fool*.

Praise and Blame, in spite of all that the sage and virtuous Part of Mankind can say, will be bestowed according to this Manner of thinking by the Generality of the World. It behoves therefore the *Englishman* to vindicate our Nation from general Aspersions which foreign Authors have taken the Liberty to throw upon us to the Disparagement of our Understanding.

Our good Sense, solid Learning, and thorough Knowledge in all the politer Arts and
M m Sciences,

Sciences, equal, if not exceed, those of any other Nation in the World; and I do not find from our own or foreign Histories, but our Ancestors were as learned and as wise as any of their Contemporaries.

Philip de Comines has given me great Offence in an Opinion he has delivered; and tho' he is otherwise an Author for whom I have a great Respect, I shall not let him go unanswered.

In his Memoirs he mentions a Treaty made at Picquiny between Edward the Fourth King of England, and Lewis the Eleventh the French King. He is pleased on this Occasion to be very severe upon us, and to say, *That the King of England and his People were not so well versed in the Finesse and Subtlety of the Kingdom of France, but went more abruptly and ingeniously about their Business, so that they were not so quick at discovering the Artifices and Compliments on that Side the Water; And that the English were not so politick in their Treaties and Capitulations as the French: Let People (says he) talk as they will, they go on bluntly with their Business; but it concerns a Man to be cautious and have a Care how he angers them.*

Now that I may shew this Gentleman to be wonderfully mistaken, I shall prove from his own History that our worthy Ancestors were *No Fools*. In order to which I shall give as succinct an Account of that Affair as I am able.

The King of *England* lying with his Army at *Dover* ready to imbark for *Calais*, to assist his Ally the Duke of *Burgundy* against the French King, dispatches Garter King at Arms with a Letter of Defiance.

The Contents of this Letter were, That the French King should surrender to the King of England, the Kingdom of France as his Right and Inheritance, to the end that he might restore the Church, the Nobility, and the People to their ancient Liberty, and relieve them from the great Charge and Slavery they were under ; and in case of Refusal, he declared all the ensuing Miseries and Calamities would lie at his Door, according to the usual Forms upon such Occassions. The Herald is treated kindly by the French King, who gives him 300 Crowns with his own Hands, and promises him 1000 more when a Peace was effected.

Garter Who was no Fool, took the Money, and promises the French King that he should have all his good Offices towards a Peace; tells him he believ'd his Master would not be averse to it, and that when his Master, with his Army, had cross'd the Sea, he might, if he pleas'd, send an Herald to desire a Passport for his Ambassadors, and advised that his Letters should be addressed to the Lords Howard or Stanly.

The French King, who was extreamly surpriz'd at the reading of the Letter, was much revived by what he had worm'd out of the Herald.

Garter,

Garter, we may be sure, acquainted the Lord Howard and Stanly, with the Generosity of the French King. These noble Lords were *No Fools*, but when soon after the *English* Army had landed at *Calais*, King *Edward* dismissed a Frenchman that had been taken Prisoner, the Lords Howard and Stanly privately gave him Money, and desired him to present their most humble Service to the King his Master when he had Opportunity to speak to him. The Frenchman accordingly does th Message. *Lewis XI*, a compleat Master of Politicks, presently takes the Hint, and dispatches a Messenger personating an Herald to the *English* Army, The Herald being carrid to the King's Tent, and examined, said he came with a Message from the King of *France* to the King of *England*, and that he had Orders to address himself to the Lords Howard and Stanly.

This Herald is very civilly treated, and sent back with a Reward only of four Nobles: For the *English* knew how to keep their Money, and were *No Fools*. A Treaty was the next Day set on Foot: The Commissioners for *France* were the Bastard of *Burbone*, Admiral; Monsieur *de Saint Pierre*, & the Bishop of *Eureux*. And for *England*, the Lord Howard, one *Challenger*, and Dr. *Morton*, afterwards Lord Chancellor of *England* and Lord Archbishop of *Canterbury*.

The *English* Commissioners, who were *No Fools*, but understood Business, at first demanded the Crown

Crown of *France*, and did not but by proper Degrees fall down to *Normandy* and *Guyenne*; and then, by gradual Concession, a Peace for nine Years was at last concluded, whereof the most material Articles were, That 72000 Crowns should immediatly be paid down by the *French King*. A Marriage concluded between the Dauphin and the Eldest Daughter of the King of *England*, and for her Maintenance either the Dutchy of *Guyenne*, or a Pension of 50000 Crowns, which 50000 Crowns were to be paid Annually during nine Years in the Tower of *London*; at the End of which Term the Dauphin and Dauphiness were to enjoy quietly the whole Revenue of *Guyenne*, and the King of *France* be discharged from paying the said Pension for the future.

Thus a Peace in a few Days was concluded between the King of *England* and the French King, upon the abovementioned merciful Terms at a Time when *Lewis XI* would probably have given up some Provinces of his Kingdom to have secured the rest, had the demands of *K. Edward* been as obstinately pressed by his Ministers in Council, as he was capable of backing them in the Field, being at the Head of the most powerful English Army, that had then been ever seen on that Side the Water. But the Reason appears to be from the Author's own Words, that King *Edward's* Ministers were *No Fools*, for he tells us, That a Pension of 16000 Crowns a Year was promised by *K. Lewis*

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amongst King Edward's Privy-Counsellors; to the Lord Hastings 2000, to the Lord Chancellor 2000, and the rest to the Lord Howard, Mr. Chalanger (the abovementioned (ommissioners) and others ; besides store of ready Money and Plate that were distributed amongst the rest of the Servants of the King of England, who were No Fools.

Our Author also in another Place says, That they who shall hereafter persue his History may wonder, that for about a Year after the Death of the Duke of *Burgundy* he makes no Mention of the *English*, nor how they could suffer the *French* King to seize upon those Towns which were so near them, as *Arras*, *Bouloin*, *Hesdin*, besides several Castles, and lie many Days together before *St. Omer*. The Reason was, says he, *Because in Cunning and that kind of Policy King Lewis exceeded King Edward*, and therefore he carressed and cajoled the King of *England* and the rest of his Neighbours, whom he perceived inclinable to Peace, upon Hopes of his Money ; for which Reason his Pension of 50000 Crowns was paid punctually at *London*, and permitted to be called *Tribute* by the *English*. The above-mentioned 16000 Crowns was also punctually paid to the *English* Privy-Counsellors above-mentioned, and besides their Pensions he gave Presents extraordinary : To the Lord *Howard*, besides his Pension, in less than two Years Time, he gave in Money and Plate above 24000 Crowns ; to the Lord *Hastings*, Lord High Chamberlain
he

he gave at once 1000 Marks of Plate. This Lord *Hastings*, as I have said before, had a Pension of 2000 Crowns *per Annum* from the *French King*, who sent one of the Stewards of his House, called *Peter Cleret*, with it, giving him express Order to take his Acquittance, that it might appear upon Record that the High Chamberlain, the Chancellor, the Admiral, the Master of the Horse, and several other great Lords of *England*, were at the same Time Pensioners to the King of *France*. This *Peter Cleret* had private Access to the Lord Chamberlain at his Chamber in *London*; & having delivered his Compliments from the *French King*, presented his 2000 Crowns in Gold. The Lord *Hastings* having received the Money, was desired by *Cleret* to give an Acquittance, tho' but in three Lines, directed to the King his Master. To which the Lord Chamberlain reply'd, ' Monsieur *Cleret*, what
' you demand is not unreasonable; but this
' Present proceeds from the Bounty of your
' Master, not any Request of mine. If you have
' a Mind I should receive it, you may put it
' into my Sleeve; other Letter or Acquittance
' you are like to have none: For to be frank
' with you, Mr. *Peter*, it shall never be said for
' me, that the High Chamberlain of *England*
' was Pensioner to the King of *France*, nor shall
' my Hand be produced in his *Chamber of Ac-*
' *counts*.' In short, *Cleret* pressed him no
further, but left the Money; and he had his
Pension

Pension paid him ever after without being asked for a Receipt.

It is here I think particularly evident against all this Author has said, that my Lord High Chamberlain was in an eminent Degree *No Fool*,

I shall mention but one Person more that was no *Fool*, and that was an *English Secretary*, who for threescore Marks of Silver sold two Letters to the *French King* that were written by a Minister of the Duke of *Bretaigne*, one of them to the King of *England*, and the other to Lord *Hastings*, and which two Letters *Philip de Comines* says he himself saw.

Thus I have made it evident from *Philip de Comines's* own Words, that our Ancestors in this Treaty with the *French* were *No Fools*: And no Man shall persuade me that the *French* are wiser Men than the *English*; nor will I ever believe any *Englishman* ever was so mean and silly, as to give up the Greatness of his Country by omitting, upon any Favour done the *French* to receive *Tribute*. Untill the contrary can be proved, all the World must allow that the *English* are *NO FOOLS*.

Printed and Sold by J. Carson, opposite the Golden-Ball, in Christ-Church-Yard. 1714.

Numb 36.

THE ENGLISHMAN.

From Thursday Decemb. 24, to Saturday Decemb. 26. 1713.

Parcere Subjectis & debellare superbos

TH E other Night Mr. Ironside was with two or three select Friends in the back Room at Button's; & knowing he had a great Respect for the Merit of the Duke of Marlborough, I took up the Examiner of the 21st Instant, and read to him the following Passage.

There is a Pretender to whom the German Court has shewn many more Favours, besides a free Passport, and who has a very great Force not yet disbanded, and like other foreign Quotas, subsisting altogether upon British Pay. No Steps have yet been taken to remove him further out of the Way. He has concerted a great many surprizing Operations, and does not want Funds sufficient to carry them on. His Envoys and Plenipoes come over publicly, and hold Conference of a military Nature, for the supporting and enlarging of his Interest:

N n

We

We have a great deal more to lose than he has; and he once made a Coupd' Eclat for placing himself at the Head of a Stratocracy. Such a hideous Cry was raised when he was unhorsed, that no Doubt there will be many found daring and forward enough to remount him, tho' with the Hazard of losing their own Heads in that Service.

The old Gentleman after some Pause delivered himself in the following Words. ' Ever since I knew the World, there have been ' Opponents on one Side and t'other, who ' in Print have argued the Merit of their respective Leaders, and under the specious ' Pretence of serving their Country, have ' really contended for nothing else but Profit ' and Power. But I believe it has not been ' known in the Memory of Man, that any ' Writer has professedly taken upon him the ' Part of the Gentlemen in Power, and without receiving the least Chastisement from ' them : whose triumphant Cause he is so ' gallant to fight for, against those who are ' vanquished and defeated, I used all his Endeavours to calumniate their predecessors in ' the Administration. As it would be the ' poorest and most ungenerous Behaviour imaginable to tolerate, not to say encourage ' such a Writer, so it would be in a free Nation the most indiscreet ; for as there would ' be always some who will consider the Actions of great Men as far as is consistent with ' the Laws, with Indifference and Impartiality,

' lity, such Favourers of such vile Instruments
 ' would expose themselves to the Censure of
 ' honest Men, who are above being awed by
 ' their Power, or dazled by the false Light in
 ' which Fortune places Men in the Eyes of
 ' the Vulgar. If Men in Authority, instead
 ' of protecting virtuous and gallant Men from
 ' Insult, should suffer them to be insulted, and
 ' that under Colour of being in the Intrests
 ' of the Administration, they would certainly,
 ' among the Flatteries they are usually treated
 ' with, here sometimes very ungrateful Truths.
 ' It is the Business of Mankind to oppose such
 ' Baseness; for if a Dismission from a Court
 ' should give Licence to lay all Manner of
 ' Crimes to a Man's Charge without prov-
 ' ing any thing, there is no Freeman of com-
 ' mon Sense or common Honesty would enter
 ' into the Service of Princes, where the Suc-
 ' cess would be hazardous, and the Disappoint-
 ' ment infamous.

' I will make no Scruple to say, he can have
 ' no Honesty or Virtue who would treat any
 ' Man, or if he could help it suffer any Man,
 ' to be treated as the Duke of *Marlborough* is
 ' treated in this *Examiner*.

' I know no honest Man in the World, ex-
 ' cept the French King, whose Interest it was
 ' that the Reputation of this great Officer
 ' should be lessened; and his Enemies here
 ' in *England* were so much aware of this,
 ' that with Horary Impudence they gave us
 new

' new Stories about him one Moment, which
 ' they knew would be contradicted the next,
 ' with no other Design but by degrees to in-
 ' ure us to hear with Unconcern that
 ' Name which used to give us Ideas of Tri-
 ' umph and Admiration. When this Point
 ' was pretty well obtained, and my Lord
 ' *Marlborough* was no more then other Mor-
 ' tals, it was no great Difficulty in so sublime
 ' a Charecter, which could not sink into an
 ' indifferent one, but must be attended with
 ' Praise or Blame, to fix upon him the latter.
 ' The Duke, he says, once made a *Coup d' E-*
 ' *clat* for placing himself at the Head of a
 ' Stratocracy, As for my Part, I do much
 ' more readily beleive this is an infamous Fals-
 ' hood, than that any of her Majesty's Mini-
 ' sters would neglect, as great as he is, to
 ' arraign him in due Form. I will therefore
 ' expect, because it ought to do so, that I re-
 ' commend my self to their Favour and pro-
 ' tection, when I vindicate this Noble Gentle-
 ' man from an Imputation, which in the
 ' Judgment of all his Countrymen, if just,
 ' ought to take from him his Life and his
 ' Honour. Men of great and gallant Spirits,
 ' have Sufferings and Enjoyments peculiar to
 ' themselves; and the Duke of *Marlborough*
 ' has shewn a Sensibility and Impatience of the
 ' ill Will of his Countrymen; which plainly
 ' discovers, that Death it self had been more
 ' welcome than the Loss, I would say Sus-
 pension,

' pension, of their Favour; for lost it cannot
 ' be, or with-held from so great Merit, any
 ' longer than the Passions and Prejudices of
 ' the People are too strong for their Reason
 ' and their Gratitude; but since that mighty
 ' Leader, to whose Passion for Glory the great
 ' Actions he has done for his Country may
 ' perhaps be principally owing, is so nearly
 ' affected with the ill Return and contumeli-
 ' ous Treatment he has met with, every Man
 ' of Honour should defend him there, where
 ' he is most liable to be wounded and think
 ' of the *Examiner*, while he thus assaults his
 ' Reputation, with yet more Detestation, than
 ' if they beheld him assassinate his Person.
 ' Why should it be disagreeable to any Man a-
 ' mongst us, that an Englishman has carried
 ' away the Reputation of Arms from all o-
 ' ther Leaders of the Age in which he lives;
 ' especially since we have taken the proper
 ' Advantages of his Labours and Victories,
 ' and driven the Pretender to these Domini-
 ' ons from the *French Court*, which had shewn
 ' him many more Favours besides a free Passport?
 ' But if the Inconstancy of human Affairs
 ' should alter the present Posture of the
 ' World, and it might not be equally the In-
 ' terest of *England and France* to drive him
 ' yet further, I know no Man on such an Oc-
 ' casion more proper to be employed than
 ' he who before taught *France* to desire rea-
 ' sonable Things, and think of Peace at all,
 ' tho'

‘ tho’ he can pretend to no Share in the Glory of that which is now made.

‘ As for the *Examiner*’s Stratocracy, which I take to be governing by an Army, as effectual a Way as that would be to subvert the Constitution, I will undertake, when the *Examiner* pleases to enter into that Debate with me, to shew him one who make a braver *Coups d’ Eclat* than the Duke, and at the Head of two Files of Men, which, make but twelve; I say I will shew him an Officer, who with only twelve Men well posted could introduce a greater Innovation into this Constitution than the Duke of *Marborough*, with all his Aims at Stratocracy ever dared to attempt at the Head of a hundred thousand. It would be prudent in the *Examiner* to keep the Word *Pretender* appropriated where it is, least we learn to use and apply it as licentiously as he does: But it is to be hoped, whoever have any Power over him, they will, for their own sake, keep him within some Bounds.

‘ The Duke of *Malborough* has given the most evident Proofs of consummate Capacity both in the Field and in the Cabinet, as well as Zeal for the Religion and Liberty of his Country: And this indiscreet Writer, instead of giving Terrors and Apprehensions of Danger from the Coming and Going of his Plenipoes, as he calls them, administers great Delight to all true English-
man

‘ men that so able and loyal a Subject of
 ‘ Her Majesty is situated so, as to make pro-
 ‘ per Observations for the Good and the Ser-
 ‘ vice of his Queen and Country.

‘ Temper and Moderation are the disting-
 ‘ uishing Parts of that Hero’s Character ; and
 ‘ there is no doubt but whatever ill Treat-
 ‘ ment he has met with from his Country-
 ‘ men, he would again enter into the Service
 ‘ of England with as great Vigour and Alacrity,
 ‘ as ever he before exerted : And I cannot but
 ‘ look upon it as one of the most hopeful Cir-
 ‘ cumstances attending our present Condition,
 ‘ when the rest of the World keeps its Mi-
 ‘ litary Posture, and we have laid down our
 ‘ Arms, that when we please to call him, we
 ‘ have the greatest Leader in the World to
 ‘ rally our broken Forces.

The Sage was going on in his Discourse,
 when Mr. *Button* entered the Room, and told
 us, Mr. *S—le* was come on his Crutches, af-
 ter a Fit of the Gout, to wait upon Mr. *Iron-
 side*. We all rose up to that ingenious Gent-
 leman, and began to make him our Compli-
 ments of Consolation upon all the Calumnies
 that had been published against him during
 his Indisposition : But that facetious Gentle-
 man turned off the Discourse, told us, that
 he came in a Chair to that Place, and had ex-
 ercised himself by the Way in the Virtue of
 bearing unjust Reproach. As, continued he,
 the Chearman pressed though the People, all
 who

who were incommoded by their making way seeing a Fat Fellow in the Vehicle, cry'd out, Lazy Booby, marry come up, carrying would become him better than being carried. When I met a Gentleman, I pulled off my Hat, and told him I was lame, on which he turned his Sourness to a Smile. I could, said that great Philosopher, as easily answer all the Reproaches published against me, as that of Laziness in my Journey hither; but it would be great Arrogance to suppose the Publick have there Eyes so much upon me, as to be entertained with what concerned only my personal Character. The Company was much pleased with the Modesty of so considerable a Man; and took much Satisfaction in observing the high Value Mr *Ironside* put upon him, who placed him next the Fire, under pretence that it was only in Consideration of his late Sickness.

Printed and Sold by J. Carfen, opposite the
Golden-Ball, in Christ-Church-Yard. 1714.

Numb. 37

THE ENGLISHMAN

From *Saturday Decemb. 26, to Tuesday Decemb. 29. 1713.*

— *Ad sanos abeat tutela propinquos: Hor.*

To the ENGLISHMAN.

S I R,

“ **A** Few Years ago being in Company
“ with a very zealous Clergy-
“ man of my Acquaintance, a-
“ mong other things he was
“ pleased to inform me, That had it not been
“ for the *Revolution* here in *England* the *Protest-*
“ *ant Religion* had been more firmly establis-
“ ed, since even *France* it self would have em-
“ braced it. This, I confess, I then thought
“ strange: What, thought I, was the same
“ *Revolution* to secure the Protestant Interest
“ and to weaken it? But I am sensible now
“ that my good Friend was imposed on by
“ some of his *Jacobite* Acquaintance, (who he
“ still retained a great Affection for, notwith-
“ standing

o o

standing his taking the Oaths himself) who
 had told him the Story one of them has late-
 ly published in his *Case stated*, p 78 viz.
 That a *Model of Church-Government* was pro-
 posed by the *Parliament of Paris*, (and no
 Doubt with the *King's Approbation*) That a
 Council of the *Bishops, &c.* in France should be
 constituted to dispose of vacant *Bishopricks, &c.*
 and determine all *Ecclesiastical Matters*, with-
 out any *Appeal or Recourse to Rome* and that
 this had gone on, but for the Success of that
 Confederacy form'd by *Pope Innocent XI* a-
 gainst the *King of France*, to re-establish his
 Supremacy there. That *King James II* was
 invited to be Head of that Confederacy, but that
 he refused it, having learned no other than
 French Popery; and that therefore the *Pope*
 concerted his *Deposition* This is the Story,
 let us now see the Likelihood of it. Now,
 in the first Place, 'tis not very likely that
 the *Model of Church-Government* he speaks
 of was proposed with the *King's Approba-*
 tion, since it is not at all probable that a
 Prince who disputed with the *Pope* the
 Exemption of any of the *Archbishopricks*
 and *Bishopricks* in his Kingdom from the
 regal Power, should invest the Disposal of
 them all in the *Bishops*. But suppose this
 had been so, and that the *Pope* had acqui-
 esced in it, would the *French* have been a-
 ny more *Protestants* for all this? No one
 sure can be so infatuated as to think so.

' In the very Proceedings of the Parliament
 ' Paris printed by this Writer, they declare
 ' that they shall ever remain inseparably united
 ' to the holy See; that they will acknowledge St.
 ' Peter's Successor as the first and the cheif of
 ' the Bishops, and that they will most religiously
 ' maintain the Communion and Correspondence
 ' with the Church of Rome. Are these Pro-
 ' testant Principles? Even this Writer himself
 ' tells us that the French are still Roman Ca-
 ' tholicks, tho' they are not free in a good Mea-
 ' sure from the Servitude of the Pope; nay, that
 ' that France still remains in the Dregs of the
 ' Corruptions of Rome both as to Doctrine
 ' and Worship, page 109. and yet he
 ' laments, p. 80. King James's State as very
 ' hard, in that he was abdicated in England be-
 ' cause he was a Papist, and the Pope wrought
 ' his Deposition because he was too much a Pro-
 ' testant; and yet just such a Protestant will
 ' our Case Stater make of the pretended Son
 ' of that unhappy Prince.

' But our Stater of the Case is not con-
 ' tented thus to misrepresent King James
 ' but he must do what he can to abuse King
 ' William. He it seems, according to him,
 ' was as too much a Papist as King James
 ' was a Protestant. I have been told, says he,
 ' that the Pope at that Time did require of King
 ' James his Promise to use his Endeavours to
 ' have the Oath of Sepremacy taken away in
 ' England; and that his Majesty did absolutely
 ' refuse

' refuse it, which some of us wondered at here
 , (well they might) ; but that another did pro-
 ' mise it, and in this was as good as his Word, and
 ' has taken this Stumbling Block out of the Way.
 ' When I read this I could scarce believe my
 ' own Eyes. What! said I, King William
 ' promise to take away the Oath of Supremacy
 ' in England! He would have been the last
 ' Man I should have thought of to make such
 ' a Promise. But he did, it seems, promise
 ' it, if we will believe our Author, and, what
 ' was more, kept his Promise, though it was
 ' what he was not used to do, as this Writer
 ' would persuade his Reader. But I would
 ' fain know how this does appear? Is the
 ' Queen's Supremacy at this Time not own'd
 ' by Her English Subjects? Is their no Oath
 ' of Supremacy required of them? Or is it
 ' only such an Oath, as even the Papists them-
 ' selves will take? Let us see what the Oath
 ' is; It runs thus; *I do declare, that no foreign*
 ' *Prince, Person, Prelate, State, or Potentate*
 ' *hath, or ought to have, any Power, Jurisdiction*
 ' *Superiority Preeminence, or Authority Ecclesiastical or Spiritual within this Realm.* Can any
 ' thing now be more strongly express'd in
 ' Opposition to the Papal Supremacy? If the
 ' Queen's Supremacy be not so expressly own'd
 ' as it was in the former Oath, it is certain
 ' the Pope's is as clearly and fully disown'd. But
 ' these, Sir, are some of the Arts and Wheed-
 ' les made use of to lull Englishmen asleep, and
 make

‘ make them forget the Danger of Popery;
 ‘ insensible of the great Blessing of the late
 ‘ happy Revolution in delivering us from it;
 ‘ since if they can be once perswaded that
 ‘ King *James* a *French Papist*, was too much
 ‘ a *Protestant*, they’ll think they have no Reason
 ‘ to be alarm’d at what Her Majesty a
 ‘ few Years ago was pleas’d to call us from
 ‘ the Throne, *That all which is dear to us*
 ‘ *must be irrevocably lost if ever the Designs of*
 ‘ a *Popish Pretender* (who we know has learn’d
 ‘ no other than *French Popery*) — *should take*
 ‘ *Place*. But, Sir, let us not be thus huddled:
 ‘ *French Popery* is true Popery; nay, if we may
 ‘ believe even this Writer, the *Drops of the*
 ‘ *Corruptions of it*; and we have therefore very
 ‘ just Reason to be afraid of it, and the rather
 ‘ because a senseless Spirit of Security and
 ‘ Fearlessness seems to have possessed many
 ‘ *Englishmen*. We have been taught by dear
 ‘ Experience that the *Papists*, even *French*
 ‘ *Papists*, are indefatigable in their Endeavours
 ‘ to extirpate what they call the Northern
 ‘ Heresy. We have been lately informed
 ‘ that they have in *England* Donations to the
 ‘ Value of, at least a Million of Money, where-
 ‘ by they are enabled to carry on that dark
 ‘ and hellish Designs against us and our holy
 ‘ Religion; That the *Jesuits* in particular
 ‘ have an Estate in *England* computed at no
 ‘ less than 30000 *l. per Annum*; and that this
 ‘ Fund is daily encreasing by the Sale of
 Reverfional

' Reversional Presentations of Livings in the
 ' Gift of Popish Patrons, &c. That the Laws
 ' made against them are evaded ; That there
 ' are but few Parishes in *London* wherein Mass
 ' is not said every *Sunday* ; That there are
 ' great Numbers of Popish Priests in *England*
 ' at this Time ; That Popish Bishops exercise
 ' all the Parts of their Function, as *Confirm-*
 ' *ing, keeping their yearly Synods and Visitations,*
 ' &c. That *Agnus Dei, Beads, Popish Psal-*
 ' *ters, Manuals, Rosaries, &c.* Are publickly
 ' sold, That the Popish Priests have carried
 ' their Converts in Triumph to Mass, and do
 ' brag of their Numbers. But what signifies
 ' the speaking of these things ? No body is
 ' so easy and credulous as to beleive there is
 ' any thing in such Reports, or that the
 ' Church can possibly be in Danger from any
 ' other Quarter than our poor divided Pro-
 ' testant Dissenters.

I am Yours.

English Protestant.

To the ENGLISHMAN.

[S I R,

London, Dec. 28. 1713.

' I Send you this to thank you for the Justice
 ' you lately did the Duke of *Malborough*.
 ' You may be assured that no one can be
 ' pleased with hearing him used reproachfully
 ' who values the Honour of his Country it
 ' self. The Phrase of calling his Dismission
 ' from the Court unhorsing him, bespeaks a
 Spirit

Spirit of Rancour and Virulence peculiar to
 the *Examiner* above all Men that ever put
 Pen to Paper. I wonder you could over-
 look in his Paper of the 21st. which you
 have censured, the Words, *These Sophisters*
have another unnecessary Revolution in their Eye.
 I dare do no more than repeat them. In
 his Paper of this Day he takes Occasion ve-
 ry unnecessarily to recommend the undoubt-
 ed Merit of the present Ministry. *The Whigs*
 says he, were guilty of a very false 'tep in Po-
 litick, when, upon the first Promotion of the pre-
 sent Ministry, they endeavoured to represent
 them as Men vastly unequal to the Provinces
 they had undertaken in all their foreign Letters,
 Messages and Correspondence with other Court, es-
 pecially with our Allies. The Actions and Con-
 duct of our Deliverers soon wiped out this Slan-
 der, and turned the Reproach upon the Author
 with Advantage. Our Neighbours were surpris-
 ed that these People should know their own Coun-
 trymen no better. This is a Work of Supe-
 rerogation in the *Examiner*; for I do not
 doubt but every Member of the Confederacy
 thinks the Ministers have been as upright
 to them as they have to their own Country.
 It is not to be disputed but that they have
 very effectually done all their Business, and
 it is certain that our Neighbours were surpris-
 ed that these People should know their own Coun-
 trymen no better. But how can any Man be
 known till he has been try'd? After he has
 been

been try'd, and has manifested himself to all
 ' the World, it is lessening true Merit to
 ' bring it under Dispute.

' There are other Occasions wherein the
 ' *Examiner* might do good Service, where he
 ' pretends to be zealous in giving Lessons of
 ' Passive Obedience to all Masters of Vessels
 ' who shall trade to any Ports of *Spain*, that
 ' they may, without knowing upon what
 ' Terms, or by what Law or Treaty their
 ' Ships are to be pressed, go chearfully into
 ' the Service of his Catholick Majesty, or per-
 ' haps that Story of the Ships at *Alicant* may be
 ' a Whiggish Invention. If it be not, it would
 ' be a good Office in the *Examiner* (who
 ' seems to know Secrets) to let the World
 ' know what is resolved to be done in Repa-
 ' ration of that Despotick Behaviour of King
 ' *philip* over Her Majesty's Subjects.

I am, Sir, your most humble Servant,
 Philanglus.

Printed and Sold by *J. Carson*, opposite the
Golden-Ball, in *Christ-Church-Lane*. 1714.

Numb 38

T H E
ENGLISHMAN

From Tuesday Decemb. 29, to Thursday Decemb. 31, 1711

—— *Nostri pars optima sensus.* Juv.

MR. IRONSIDE having done me the Honour of a Visit, I happened to receive at that Time all Papers put into the *Lion*. He opened as fast as I did; but it raised my Curiosity very much when I saw him intent upon a Paper with but four Words in it. While he continued in that musing Posture, he threw to me the Letter, containing only First *Corinthians*, Chap. 13. I never liked the old Gentleman better than in that Aspect which the Warmth of his Thoughts then gave him.

‘ That admirable Chapter, said he, describes and celebrates the greatest of human virtues, it makes all the Excellences which Man can arrive at contemptible, except they
P p are

' are attended with Charity. This Motive
 ' of Mens Actions gives Lustre and Grace to
 ' every thing that is perform'd by him whom
 ' it inspires: In ordinary Acceptation it gives
 ' only the Idea of an inclination to succour
 ' the Necessaries of the Poor and Indigent;
 ' but the sacred Writer of that Epistle says, *Ibo'*
 ' *I bestow all my Goods to feed the Poor, and have*
 ' *not Charity, it profiteth me nothing.* He who was
 ' inspired by him who knows all Hearts, pro-
 ' nounces this Virtue to consist in the Dispo-
 ' sition of the Mind, and not the Profusion
 ' of the Hand: Silent, calm, and secret is
 ' the Joy which this Temper of Soul admi-
 ' nisters. This Virtue above all others makes
 ' us resemble the Deity, but is never God-like
 ' but when we bestow unseen. Thanks and
 ' Acknowledgments to the truly Generous,
 ' that is to say Charitable, are too great a Re-
 ' turn from an Equal to an Equal; and Cha-
 ' rity makes every Man whom Vice and Guilt
 ' has not debased, your Brother and your
 ' Equal, as far as is consistent with the out-
 ' ward Forms and Distinctions of Life; it
 ' places a Man in the highest Condition of
 ' which his Nature is capable; it is too great
 ' for Pride, and too aspiring for Ambition.
 ' If it be not an Offence to those whose Hap-
 ' pine's and Honour it is to be professedly
 ' employ'd in explaining and adorning these
 ' sacred Oracles, let us for our own Exerci-
 ' tation, and to be in the Habit of this ever-
 lasting

‘ lasting Virtue, turn to the Description of
 ‘ it by this glorious Apostle, who seems to
 ‘ have distinguished himself above the rest of
 ‘ Heavenly Spirits, by receiving into his Soul
 ‘ an overflowing Portion of this Grace. It
 ‘ might perhaps give Offence to receive the ad-
 ‘ mirable Words as they lie in the sacred
 ‘ Epistle, but it cannot be a Fault to express
 ‘ the Sence of them one’s own Way, and for
 ‘ the good of Mankind, that every Man living
 ‘ should make to himself this Soliloquy.

‘ Whatever deserved Applause I may gain
 ‘ to my self from superior Wit and Eloquence,
 ‘ nay tho’ I could express my Sentiments in
 ‘ the Language of all Nations, and all Nati-
 ‘ ons looked upon me as more than Mortal,
 ‘ and one that spoke as an Angel that had
 ‘ descended to them, yet if these Talents and
 ‘ Endowments are exerted for their Applause,
 ‘ and not their Service, all my Labour and
 ‘ Profit is of no use but to manifest my self
 ‘ an Instrument of Sound that tinkled in the
 ‘ Ear, but left no Impression on the Heart.

‘ Tho’ it were given me to know what is
 ‘ in Futurity, and I were entrusted from Hea-
 ‘ ven with all that is mysterious to the rest
 ‘ of Mortals, nay, tho’ I had a Faith which
 ‘ was attended with a Command over Nature
 ‘ it self; even all this would be unprofitable
 ‘ and of no Value without the Gift of Charity.

‘ If I relieve the Indigent with my whole
 ‘ Fortune, and give my Body to Martyrdom
 to

‘ to manifest my Zeal ; if this has not Charity for its Foundation I have done nothing.

‘ To know whether I have this Virtue, I need only ask my self, Am I patient where I am offended and have Power to be avenged ? Am I free from Envy where I am excelled by one whom I can never equal ? Am I free from all Vanity for the little Good of which I am conscious I am possess’d ? Am I unaffected, and from pure Goodwill courteous to all the World ? Do I not arrogate too much to my self ? Am not I moved with slight Provocations, and apt to entertain unjust Suspicious ? Do I ever rejoice in Mens Faults and Miscarriages ? Am I more apt to be pleased with their Virtues and Perfections ? If I can suffer with Fortitude, conceive Hopes, and endure Charity for the Sake of Virtue, I am endued with Charity. When I am possess’d of this, I am Master of what will last for ever.

‘ The Gift of Prophecy will perish as fast as Events come forward, the Use of Languages will be at an End when our new Being commences, and the Search which we here call Knowledge will be determined in what will be really such, all these Excellencies, which do but lead to the Arrival of what is more perfect, will necessarily have an End when we come to that Perfection.

‘ As the Understanding of a Child is improved by receiving Notices of things which contribute to his good Conduct when

' a Man, but tho' then necessary, are thrown a
 ' side when he is arrived at Manhood ; so do
 ' the good Arts of this Life contribute to-
 ' wards our obtaining Perfection in a nother,
 ' but when we shall come into that future Be-
 ' ing will cease to be useful.

' Many intermediate Obstacles at present
 ' prevent our clear Perception of intellectual
 ' things; but all these Difficulties will then va-
 ' nish, and we shall know the most sublime
 ' Truths with as much Familiarity and Certai-
 ' nity as we do now each others Faces.

' Thus when we think of the Graces Faith,
 ' Hope and Charity, we must consider Faith
 ' and Hope as what are only necessary to eter-
 ' nal Beatitude ; but Charity is an Ingredient
 ' of it, and will live for ever with it.

' When we have the Apostle's own Word
 ' for it, That the greatest Knowledge in this
 ' World is but seeing through a Glass darkly,
 ' and we must own that we have but faint
 ' Glimmerings and Earnests of better Under-
 ' standing hereafter ; how it is possible that
 ' it can enter into the Hearts of a Christian, to
 ' be enflamed with Rage towards other Christ-
 ' ians for differing from him in Points of Re-
 ' ligion ?

' The wisest among us cannot say, that the
 ' Difference between him and his Brother is
 ' between the Knowing and the Ignorant, and
 ' not of two Persons who quarrel because they
 ' are not in the same Error. It was therefore
 justly

‘ justly said to a warm Man in Dispute with
 ‘ one who dissented from him, and called him
 ‘ Heritick, *The worst of Hereticks is the uncha-*
 ‘ *ritable Man.*

‘ As this Virtue is both for its Quality and
 ‘ Duration preferred to all others, and Of-
 ‘ fence against it is consequently greater than
 ‘ any other Trespas.

‘ Vain is that Religion which inspires its
 ‘ Votaries to promote its Intrests with Ter-
 ‘ rors, Chains, and Punishments.

‘ Horror! that Men can meditate to impose
 ‘ upon others a Profession of Faith by the
 ‘ Excruciation of their Bodies, which can be
 ‘ only acceptable when it proceeds from the
 ‘ Conviction of their Minds.

‘ To give all Englishmen a true Sense of the
 ‘ spiritual as well as temporal Freedom which
 ‘ they enjoy above other Notions, we need
 ‘ only take out a Paragraph of *The Political*
 ‘ *State for October 1713, Pag. 301, wherein*
 ‘ *is the Substance of the French King’s De-*
 ‘ *claration of the 7th of May 1685, and is,*
 ‘ *among others, confirmed by his Ordinance*
 ‘ *of September 18, 1713.*

‘ *For these Causes, &c. We will and ordain,*
 ‘ *That Our Subjects now Catholicks, who shall*
 ‘ *be apprehended going out of the Kingdom without*
 ‘ *Permission, be condemned, viz the Men to the*
 ‘ *Gallies for Life, and the Women to have their*
 ‘ *Heads shaved, and be reclused using the Remain-*
 ‘ *der of their days in such Places as shall be appointed*
 by

'by our Judges, their goods and Estates forfeited and confiscated to our Profit, even in such Places, where, according to Law and Customs Confiscation takes not Place, from which we have derogated and derogate. It is likewise our Will and Pleasure, that such as either directly or indirectly shall have contributed to the Evasion of our said Subjects, whether of such as are still engaged in the pretended Reformed Religion, or such as are now Catholics, Suffer the like Punishment.



ADVERTISEMENT.

THIS is to give Notice, That there is to be Sold at *Richard Lamb's* in *Hammond-Lane* near *Church-Street*, Right good *Brunswick Mum*, at Two Shillings and Four Pence per Gallon.

THIS is to give Notice to all Gentlemen and others, That Advertisements will be inserted in this Paper, as often as Publish'd, which will be (at least) Three times a Week; if not hindered by *English* Packets not coming in, at reasonable Rates, by the Printer hereof.

Printed and Sold by *J. Carsen*, opposite the *Golden-Ball*, in *Christ-Church-Yard*. 1714.

Numb. 39.

THE ENGLISHMAN.

From *Thursday Decemb. 31, to Saturday January. 2. 1714.*

— *Animis celestibus Ira? Virg.*

I Know the following Letter to be written by a Divine of great Learning and Piety; and believing it may contribute, as I am sure it is designed, to the Peace and Quiet of Mens Minds, and uniting their Affections, I take it to be no way improper for a Paper that has those Ends principally in view in all that ever were or shall be printed in it.

To the ENGLISHMAN.

S I R,

Innocents-Day, 1713.

THE great Work of our Redemption
‘ being now yearly remembered,
‘ will naturally lead any Man who
‘ believes himself to be concerned in this Affair
‘ to Meditations proper and suitable to the
‘ Time. It is not only commendable to em-
‘ ploy our Minds in this Manner at this Jun-
Q q *cture,*

ture, but it is criminal in a Christian wholly
 to neglect it. The particular Subjects on
 which to meditate are left to our own Choice.
 The Nature of our Redemption led me to
 consider the Difference between the Jewish
 Covenant, which is founded upon the Ex-
 pectation of a Messiah to come, and the
 Christian Covenant, which supposes him
 come already. Being busied in these Con-
 templations, the Institutions of both Cove-
 nants fell naturally in my way; and the two
 Sacraments of Initiation required in each,
 Baptism and Circumcision, came first in view.
 This led me to lament the unhappy Contro-
 versy which has been lately started among
 us about the Invalidity of Lay-Baptism,
 which, if not timely laid asleep, may do a
 great deal of Mischief. The Result of what
 occurred to me upon this Subject I here send
 you, which, if you think fit you may publish.

I considered, in the first Place, that Cir-
 cumcision was the Sacrament and Seal of the
 Covenant which God made with Abraham
 and his seed. By it all Males were com-
 manded to be circumcised on the 8th Day
 upon pain of being cut off, i. e. of having no
 Share in that Covenant. Circumcision being
 appointed before the Institution of the Levi-
 tical Priesthood, nothing can be drawn from
 the Commission to name the Circumcising Of-
 ficer to determine this Question one way or
 other. The Example therefore of Zipporah,
 Moses's

' *Moses's* Wife, who circumcised her Sons,
 ' proves nothing; an Officer might be ap-
 ' pointed afterwards, tho' then that was left
 ' at Liberty. Sacrifices were as old as *Adam*,
 ' yet there was no Designation of any Order
 ' of Men to sacrifice till *Moses's* Time, when
 ' God separated the Family of *Aaron* to mi-
 ' nister at his Altar; after that, none but
 ' Priests of his Family could offer any Sacrifice.
 ' Here then was a Limitation, and none be-
 ' fore; in the Matter of Circumcision the
 ' Choice of the Officer was still left at Liberty;
 ' there is not one single Syllable of the Person
 ' that is to circumcise in the whole Mosaic
 ' Law; and yet in that Body of Laws in the
 ' several Parts of the Priests Office are nicely
 ' and minutely set down, and Invasions upon
 ' their Office were dreadfully punished *Nadab*
 ' and *Abihu* were slain by God for offering
 ' with strange Fire; *Corah* and his Company
 ' were swallowed up alive by the Earth; the
 ' *Bethshemites* and *Uzzah* were punished with
 ' Death for only touching and looking into
 ' the Ark, because they were not Priests;
 ' *Saul*, tho' anointed King of *Israel* by God's
 ' own Appointment, was rejected, and *David*
 ' anointed in his Stead, for offering the Sacri-
 ' fice himself before *Samuel* came; and King
 ' *Uzziah* was smitten with Leprosy for the
 ' same Reason. Now there is nothing like
 ' this in the Old Testament relating to Cir-
 ' cumcision, and yet that has been never in-
 ' termitted

' permitted from *Joshua's* Time to this very
 ' Day : the Prophets never charged them
 ' with it, much less with Administring by an
 ' unqualified Officer : The Pharisees who set
 ' up their Traditions as a Hedge to the Law,
 ' and who never taught any thing which
 ' might in the least diminish the sacer-
 ' dotal Dignity, have nothing in all their
 ' Institutions (of which an entire Body is still
 ' preserved) relating to the Necessity of a
 ' Priest's circumcising ; and yet had it been
 ' commanded in the Law of *Moses*, we should
 ' have heard enough of it in the *Misna*. *John*
 ' Baptist's Father was a Priest, and was pre-
 ' sent when his Son was circumcised, and yet
 ' he did not circumcise himself ; our Blessed
 ' Lord was circumcised on the 8th Day, by
 ' whom it is not said. If we can suppose a
 ' Time when the proper Officer would have
 ' been insisted upon, had there been such a
 ' one appointed it was when *Joshua* circumci-
 ' ed the People when they had just pass'd over
 ' *Jordan* into the Land of *Canaan*. He tho'
 ' of the Tribe of *Ephraim*, was commanded to
 ' circumcise the People, *Josh*, v. 2.) and it
 ' is represented as his Act (v. 3.) But when
 ' the Ark and the Instruments belonging to
 ' the Service of the Tabernacle were to be
 ' carried over the River, then he was bid to
 ' command the Priest to do it, (see *Josh*. iii,
 ' iv.) and the Ceremony and Manner of their
 ' doing it are very minutely set down ; so
 ' that from the Mention of the Priest's

Office in the one Case, and the Omission of it in the other, we may plainly conclude what it was that none could do but they, and what they were not obliged to do in Person.

In the next Place, I considered that Baptism came in the Place of Circumcision. As *this* was the Gate into the Jewish Church, tho' which whosoever entered not was a Thief and a Robber; so *that* is the Gate into that Church of which our Lord is himself the Head. When *Necodemus*, a Jewish Rabbi, came to Jesus to enquire concerning his Mission, he tells him plainly, *That except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God, (John iii. 5.)* Nothing can be more explicit then these Words; he says without Baptism a Man CANNOT enter into the Kingdom of God; he says this to a Pharisee, i. e. to a Man superstitiously addicted to the Law of *Moses*, and a Master of *Israel*, thoroughly versed in all Matters relating to that Law. Baptism then, by our Lord's own Declaration, is absolutely necessary to obtain that Kingdom, which is our Lord's own Gift. I do not see how this can be evaded.

When *St. Peter* was commanded in the Vision of the Creatures let down in the Sheet, (*Acts X. 13*) to *arise, kill, and eat*, and durst not, because *he had never eaten any thing that was common or unclean*; and a Reply was made. *What God hath cleansed, that call not thou common*: that will teach us, tho' by the Rule of Contraries, what to think in this Case; Jesus Christ has restrained the Enterence into Life to those that are actually baptized, and opened it to none else: Then if he has given no Room for Latitude, let us give none; *what he has restrained, let us not enlarge.*

They that maintain the Invalidity of Lay-Baptism, say that it is not absolutely necessary to Salvation, because they are sensible that sometimes Children may unavoidably die unbaptised. The most learned Defender of it, in his Letter to *Mr. Lawrence*, says, That the Opinion of Baptism's being necessary to Salvation is an erroneous Opinion; and that this first led

St.

St. *Augustin*, whom the Western Church followed in this Particular, to assert, that Lay-Baptism was tho' irregular, yet valid. But then tho' our Saviour says so much to *Nicodemus* of the Necessity of being baptized, he says nothing of the Officer that is to administer that Baptism, nor was that a proper Time to speak of that Matter. The proper Time was when he was to leave his last Instructions with his Apostles before his Ascension. Then he commanded them to gather a Church from all the Nations of the Earth by Baptism (μαδινεύσατε βαπτίζοντες) *Matth.* XXviii. 19.) Now, say these Gentlemen who are so zealous for the Invalidity of Lay-Baptism, this Commission was given only to the Apostles, therefore they only, and whom they should ordain, are to baptize, exclusively to all others. Here lies the Strength of their Argument.

This led me in the next place to consider what the Apostles Practice in Pursuance of this Command was. They only were Witnesses of his Ascension; so to them only was this Command given by our Lord Jesus Christ at that Time. They were bid to stay at *Jerusalem* till the Holy Ghost should come, who should teach them what they were to do. He came not many Days after, and taught them their Duty, what they should say, and how they should speak it. At St. *Peter's* first Sermon 3000 were converted, and were forthwith baptized, (*Acts* ii. 41.) by whom it is not said, we are told only that they were baptized. Quickly after 5000 more were converted (*Acts* iv. 4) They we may be sure were baptized likewise. Now we cannot suppose that the Apostles baptized this great Multitude themselves. To say that they authorized others to do it is not sufficient. They might, and doubtless did authorize others; but they did not ordain any Persons expressly to administer this Sacrament. *Moses* authorized *Joshua* to lead the *Israelites* into *Canaan*; but that Authority did not make *Joshua* a Priest, nor did he ever attempt to execute the Priest's Office: But we soon see an Ordination

Ordination when the Church wanted new Officers ;
 for, when the Number of the Disciples was multiply'd and
 the Grecians murmured against the Hebrews because they
 were neglected in their daily Ministrations, (Acts vi. 1.)
 then the Apostles actually ordained seven Deacons by
 Prayer and Imposition of Hands. Had any Persons
 been ordained before, there had been no need of this
 Ordination now ; for the Deacons after their Ordina-
 tion baptized. St Philip baptized the Samaritans
 and the Queen of Ethiopia's Eunuch; and yet the 8000
 were baptized before. All this I take to be certain, &
 of very great Moment in the present Controversy.

When St. Peter preached to Cornelius and his Com-
 pany, and they had the Attestation of the Holy Ghost
 to their Conversion, by their speaking with Tongues,
 and magnifying God, he commanded them to be
 baptized in the Name of the Lord, (Acts X. 48.)
 Whether he had Deacons with him or no we know
 not: He went from Joppa on the sudden with the
 Messengers of Cornelius, in Obedience to the Heavenly
 Vision, so nothing can be gathered from his Practice:
 Nor is there one single Syllable in the New Testa-
 ment, besides what is in the Commission in Mark.
 XXVIII. from whence we can collect Lay Baptism
 to be invalid; and the Practice of the Apostles be-
 fore the Ordination of the Seven Deacons seems to
 clear that.

If now, Sir, any one should ask why ever since
 the Apostles Time Baptism has been looked upon as
 part of the Ministerial Office, whereas Circumcision
 never was so among the Jews, the Answer is very
 easy. Circumcision was confined to a Day; Art and
 manual Skill is required to do it well and safely, lest
 the Infant should be injured; so that a Priest could
 not many times be had, and yet no Allowance was
 made to Accident and Casualties. But in the Christ is
 an Institution the Case is otherwise: There is no Day
 set when Baptism is to be administered, consequently
 no Law is broken if the Administration be delay'd
 till a Priest can be had. The Church therefore did
 very

' very wisely to make the Administration of that Sa-
 ' crament a Part of the Ministerial Office; and since
 ' the Church has done so, it has a Right to punish
 ' Delinquents in that kind, as well as in any other.
 ' He offends therefore against the Laws of the Church
 ' who is baptized, or causes his Children to be baptiz-
 ' ed by Persons unordained; and nothing can in the
 ' least excuse it, but the most instant and urgent Ne-
 ' cessity. But then it does not follow that Baptism
 ' thus irregularly administered should be repeated.

' This was the Sence of all our Divines in Queen
 ' Elizabeth's Time, of Archbishop *Whigist*, Bishop *Ban-*
 ' *croft*, Bishop *Bilson*, and Mr. *Hoker*, who were all
 ' very great Men in their Profession, and thoroughly
 ' versed in the Doctrine and Practice of the Primitive
 ' Church; and the contrary was then the Opinion of
 ' the Puritans. See now the Reverse of things! those
 ' now that assert the Validity of Lay-Baptism are tra-
 ' duced as Betrayers of their Order, as Fanaticks or
 ' fanatically affected; and those that deny it are extoll'd
 ' as the only true Sons of the Church of *England*.

' What Political Ends the keeping up of this Dis-
 ' pute will answer it is easy to discern; and whether
 ' th's once flourishing Church will ever follow the
 ' Things which can only procure its Peace before they
 ' be irrecoverably taken from her Eyes, is a Problem
 ' which cannot be decided by,

Sir, your most faithful and obedient Servant

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THE ENGLISHMAN.

From Saturday January 1. to Tuesday January 5. 1714.

*Non Orbis Sentem, non Urbem gens habet ulla,
Urbisve domum, dominum, non domus ulla, parem.*

To the ENGLISHMAN

S I

I Am an Englishman, the Son of a naturalized French Protestant; and the Resentment against that Cause in the Edict of his most Christian Majesty, wherein he extends his Anger to the Children of Refugees born out of his Dominions, has made me reflect upon every thing which I saw in France with Pity or Contempt.

You must know, Sir, I was there this last Year, and what I saw left me no Manner of Inclination to give those Territories the Office of receiving an Heretick for me as long as I live. Be pleased to let me give you a short Description of what I beheld, and my Sense of the boasted Greatness of that Monarchy.

‘ If we are ill-natured enough to see our
 ‘ own Happiness best in the Glass of others
 ‘ Misery, here is certainly the best Mirror in
 ‘ Christendom. Take the Sketch of the Coun-
 ‘ try as it appeared to me riding directly to
 ‘ Paris post from Calais.

‘ *Picardie* is a dead Flat, the Horizon is le-
 ‘ vel as at Sea, and the Towns about six or
 ‘ seven Miles asunder, and only on the Road,
 ‘ so that I could see a dozen or 15 Miles round
 ‘ all along and in that vast tract of 200 Miles
 ‘ in Length, no such thing as a Cottage, much
 ‘ less a Gentleman’s House on either Hand ;
 ‘ and yet the Fields are all sown with Corn,
 ‘ at a Distance, one would have thought suf-
 ‘ ficient to furnish a Kingdom, but looking
 ‘ nearer, ’twas so thin, that a Northampton-
 ‘ shire Bumpkin would disdain to gather in such
 ‘ a Crop. I fancy they take the Land there by
 ‘ the League. Ploughmen and Labourers have
 ‘ so many Miles to go every Day a field, and
 ‘ return at Night, as would make English Ru-
 ‘ sticks a good Day’s Work, or a good excuse
 ‘ for doing nothing else ; but here the Questi-
 ‘ on is not how they shall *strive*, but how they
 ‘ shall *live*. The Soil is very shallow, but two
 ‘ or three inches to the hot Sand, and wants
 ‘ Water, but seems wooded well enough, but
 ‘ not a Tree that would prop an English Oak
 ‘ when falling

‘ I do not remember to have seen any small
 ‘ Birds, nor so much as a Cow or Magpye ;
 ‘ these would be excellent Game ; but Quails,

' Partridge, and Hares are reserved for their
' Betters upon pain of the Gallies.

' Cultivating the Ground and pruning the
' Vines fall to the Womens Share & generally
' Drudgery even in Mechanicks; and there-
' fore in Recompence are privileged to ride
' astride.

' The middle aged Men are in the Army;
' and their Horse and Dragoons in their lac'd
' Hats and Jack-boots were my Post-Boys, &
' made their *Basemains* for a *Sol Marque*, or
' Penny, when they pleaded me with a Horse,
' and demanded Pardon with a graceful Shrug
' when I lasked them with my Whip to oblige
' them to mend their Manners or their Pace.

' On the High ways you have a Variety of
' Crosses set up at about five Miles Distance
' from one another, which the Devout pull off
' their Hats to in Haste, and pray to at Leisure;
' Some have the compleat Garnitnre of wood-
' en Saviour, Sponge, Spear, Hammer, Nails,
' Pincers, and Vinegar-bottle, and, what edi-
' fies most of all, a Weather-cock at top.

' In the chief Place of the Village you have
' the blessed Virgin and a Child sitting in a
' Ditch, or sticking to a Post like Sir John Old-
' Castle between *London* and *Islington*, and u-
' sually carved and painted by some such master-
' ly Hand. In the Houses they have a small
' Crucifix upon the Shelf or Mantle tree, to
' keep the Crockery from falling.

' As I drew near to *Paris*, Villages and
Towns

‘ Towns appeared pretty thick and pretily situated, but the People still kept their first Figure, their Cloths of the Colour of dirty Wool, and their Linnen of the same Hue, & so fuzzy that it was not easy to distinguish.

‘ When I had almost traversed the City and Subburbs, I wondered when I should get out of the Lanes and Alleys, for there are scarcely six Streets wider than the narrow End of St. Martin's-lane, so they are forced to have shallow Chariots with Crane Necks for the *Beau Monde*; which, together with the Heighth of the Houses and Cleanliness of the Inhabitants, they seem to want nothing but Sea-coal Fires to make it inside and outside the best Nose-gay in Europe.

‘ Their Signs deserves some Notice; at every Corner of a Street a Head staring and strutting with a friz Wigg and plentiful Cravat-string, *Angrand Monarque*.

‘ Some think *Lewis* greater than any Monarch, and they have *Legrand Louis*, and sometimes the Words revers'd; another thinks to excel, and has *L'Empereur des Francois*. A Cobler blacks a Boot, and claps it wet against his stall, and dubs it *La Botte Royale*. A Fellow that has an old scrub Wigg or two, has however in Cpaitals, *Masgazine of all Sorts of Perukes the most Alamode*; you would think he furnished the Armies on the *Rhine*. No Language can fit them, the Italian has not Superlatives enough to express

‘ express their Elegancies and Perfections.

‘ One clips your Hair *enperfection*, another
 ‘ hawls out your Teeth or cuts your Corns
 ‘ *enperfection* too. But especially commend
 ‘ me to your *Auberges*, a *Vitrualling-house*;
 ‘ *All Propremonta Manger*, *neat elegant Eating*;
 ‘ where the Table-cloth or Napkins are not
 ‘ clean enough to wipe the very Table, nor
 ‘ the ordinary Fare passable with our Foot-
 ‘ men

‘ There is something looks as if there had
 ‘ been Money here and at *Versailles* formerly;
 ‘ but whatever looks rich looks old too. The
 ‘ Officers, who are those we must call the
 ‘ Gentry, are obliged to keep Coaches and
 ‘ Equipage to shew at Court, especially to
 ‘ demonstrate that they spend their Salaries
 ‘ and Pensions as fast as they get them; for
 ‘ should a Man presume to retire and lay up
 ‘ Money, it would be looked upon as a De-
 ‘ sign to interrupt the general Poverty, and
 ‘ consequently the Peace of the Kingdom, and
 ‘ would be resented accordingly. And this
 ‘ Artifice of bringing all up to *Paris* gilds the
 ‘ Town, and raises that necessary Envy and
 ‘ Emulation which are so agreeable to their
 ‘ polite Maxims.

‘ If Oppression makes wise Men mad, it
 ‘ makes handsome Women Hags, *ante diem*;
 ‘ the Children seem to be sucking their Gran-
 ‘ nams, and have an odd staring Vivacity in
 ‘ their Eyes, and a pert Chagrin is the first
 Humour

Humour you discover. When they grow up
 Dancing is the top Accomplishment, and the
 apish World being perswaded to value People
 for that single Quality, no wonder that
 they generally shew an Alacrity about the
 Legs: And being for the most part used to
 Wooden Shooes, when they get into Leather,
 at first setting out they do not know whe-
 ther they stand upon their Heads or their
 Heels. If Man, as they say, is the Em-
 ptoine of the World, then a lank Monsieur
 with a huge Friz Wigg and his blue Feather
 in his Cap, an old laced Coat and embroi-
 dered Vest, and lamentably out at Hise and
 Heels, is France in little. I could not but
 take notice what a poor Figure Popery makes
 on the Lord's Day, and how she shines on
 the Festivals of the more meritorious Saints.
 The Blessed Virgin runs away with the first
 Honours. The Beggars live upon her. 'Tis
 for her sake, or to express my self in Terms
 of Art, 'tis for Love of her all Blessings are
 expected from the Justice of Heaven, and all
 Favours from the Charity of Men. On these
 glorious Days are exposed Magazines of Ec-
 clesiastical Finery, pompous Processions, An-
 thems, Canopies and Reposoirs, Tapers and
 Incense, with innumerable precious Relicks of
 Saints, sacred Skulls and Shanks. I had once
 designed to copy a Catalogue of the Particu-
 lars; Three Hairs of such a one's Beard,
 with a Tooth of St. Agatha; so many Drops
 of

' of such a one's Milk, with a Griskin of St.
 ' *Lawrence* ; but I was afraid it would look too
 ' ludicrous ; their very Habits are diverting,
 ' the different Copes, Cowls, Blankets, Rugs
 ' and Riding-hoods, from the Purple Bishop
 ' and his horned Mitre down to the bare leg-
 ' ged bearded Capuchin with his picked Pud-
 ' ding-bag. The Natives imagine whatever
 ' belongs to their King great to Astonishment,
 ' all romantick ; every Horse is an *Pegase*, and
 ' every Hovel an *Pavilion*. They shut their
 ' Eyes close, throw their Mouths wide open,
 ' and cry out in Rapture, *O che Magnifique ! O*
 ' *che terrible Beaute !* And can you blame them ?
 ' For what can Man in this Imperfect State
 ' conceive more magnificent, more glorious,
 ' than the mighty *Lewis* with his Lawrels and
 ' Trophies triumphing upon prostrate Princes
 ' and Kingdoms, and dragging the Emblems
 ' of captive Nations at his Triumphant Cha-
 ' riot-Wheels ? Here he is a *Heracles* vanquish-
 ' ing confederate *Hydra's*, there a *Jupiter* dart-
 ' ing forked flaming Thunderbolts ; his very
 ' Busto upon *Medusa's* Shield, instead of a
 ' Gorgon, petrifying vain Opposers. *Burgun-*
 ' *dy* taken in stormy Weather is therefore
 ' worded, *Malgre les Cieux ; In spite of Heaven :*
 ' I defy the Mogul with a Quill of the Virgin
 ' Ostrich to come near them. The *Place de*
 ' *Victoire* ; *Vos aterni ignes* ; Lamps constantly
 ' burning to *Piro immortali*. Thus *Versailles*
 ' Gallery, thus the Ceilings and Paintings,

Statues

Statues and Medals, done indeed before Queen Anne's Time; thus the very Gates of the City in Triumphant Arches, with the Imperial Eagle, *Holland* Lion, *Spanish* Golden Ram, and a poor old Man pouring out of an Urn the River *Rhine*, all couching and their Backs breaking under the Weight of this prodigious Hero and his invincible Armies. This the constant Flattery of the silent Arts, the Rhetoricians Spiritual and Temporal spoke out, the Poets, Historians, and Preachers printed it in *Folio*, and put it in the universal Language in gilded Inscriptions upon Pillars, and Monuments of Brass and Marble. Such notorious Warnings, fitted even to the Capacities of those that could not read, must needs have alarm'd *Europe* as they did. But Poetry and her Sister Arts are now in the Decline; since the *Gasconade* stile is out of Date, they seem quite at a stand. Nothing bright has appeared of some Years. The Phrase I met with in an Inscription, *Sous qui toute la terre a L'honneur de trembler*, has something so sublime in it, that my Lord *Marlborough* deserves I know not what for spoiling so many great Genius's Civil and Military. Here was a large Print grav'd by the Chevalier *Edelink* for the Cabinet du *Roy*, ready to be publish'd, with proper Figures, and this notable Sentence in Capitals, *Victori cunctorum gentium Religionis ac Majestatis vindici Ludovico Magno*: Where you see he did not abate an Inch of the who's World, besides the noble Stroke of absolute Power and Catholick Dragooning into Popery wherever he is Master. These, and several others, are lately turbishing up to shine out at some favourable Conjunction. Perhaps demolishing *Durkink* might help to deprive the World of these Blessings: But this I leave to better Judges, and conclude,

Sir, for ever Yours, Ralph English.

The End of the first Vol.

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THE
Englishman :

BEING

The SEQUEL of the

Guardian.

Vol. II. To be Continued



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THE
ENGLISHMAN.

Vol. II.

Nulla vis major Pietate vera est. Sen. Trag.

From Tuesday January. 5, to Thursday January. 7. 1714.

THE greatest Merit in humane Life, consists in the Regulation of the Will; and that Merit is the more conspicuous, the more Power a Man has to Act after his own Way. What happens to private Men, lives and dies in Obscurity; but the Actions of those in elevated Stations are the Subjects of Praise and Blame, not only to their Contemporaries, but also to succeeding Generations. When a Man is in Power to oblige other Men to Act according to his Commands, if those are not reasonable ones, his Orders do not flow from his Greatness but his Cruelty. They are very many Instances to be

A

be

be produced from History, which shew much Magnanimity ; but at the Bottom of the greater Number of such Examples, you see one Passion gratified by another, and something corrupt in the Motive, which disparages the Glory of it. Of all the good Qualities therefore that I have any where observed, I have ever thought Candour in Acknowledgment of an Errour the greatest Act of the Soul. It is so painful a Task, that Men who cannot practise it are forced to frame to themselves a certain Greatness in adhering to what they have already done, be it never so destructive to themselves or others, and a certain Meanness in retracting what they have, though from Misinformation, before advanced. Example is the liveliest Way of instruction, and I think I can produce such an Instance of this noble Humility, that after the reading it, it will be rather a Point of Ambition than Mortification to retract a false Step, especially if a Man's Errour concerns the Welfare of his Country.

The Circumstance I have in my Thoughts, is the Behaviour of our renowned Queen *Elizabeth* in the 43d Year of her Reign. The Parliament were extremely dissatisfied upon the Subject of Trade, from the Complaint of the Mercantile Part of the Nation. This made Her Majesty apprehensive that she had been misled in this Matter ; whereupon she immediately made void certain Grants she had made

made which favoured Monopolies, and left others open to be decided by Law. The House of Commons received as they ought this gracious Action, and ordered that the Speaker attended by Eighty Members, should return Her Majesty their Thanks. That glorious Lady expressed her self on this Occasion in these Words:

I Owe you hearty Thanks and Commendations for your singular Good will towards me, not only in your Hearts and Thoughts, but which you have openly expressed and declared, whereby you have recalled me from an Error proceeding from my Ignorance, not my Will. These things had undeservedly turned to my Disgrace, (to whom nothing is more dear than the Safety and Love of my People) had not such Harpies and Horse-leeches as these been made known and discovered to me by you. I had rather my Heart or Hand should perish, than that either my Heart or Hand should allow such Privileges to Monopolists as may be prejudicial to my People. The Splendor of Regal Majesty hath not so blinded mine Eyes, that licentious Power should prevail more with me than Justice. The Glory of the Name of a King may deceive Princes that know not how to rule, as gilded Pills may deceive a sick Patient; but I am none of those Princes: For I know that the Commonwealth is to be governed
for

for the Good and Advantage of those that
 are committed to me, not of my self to
 whom it is intrusted; and that an Account
 is one Day to be given before another Judg-
 ment-Seat. I think my self most bappy,
 that by God's Assistance I have hitherto so
 prosperously governed the Common wealth
 in all Respects, and that I have such Sub-
 jects, as for their Good I would willingly
 leave both Kingdom and Life also. I be-
 seech you, that whatever Misdemeanours and
 Miscarriages others are guilty of by their
 false Suggestions, may not be imputed to me;
 let the Testimony of a clear Conscience en-
 tirely in all Respects excuse me. You are
 not ignorant that Princes Servants are often-
 times too much set upon their own private
 Advantage; that the Truth is frequently
 concealed from Princes, and they cannot
 themselves look narrowly into all things,
 upon whose Shoulders lieth continually the
 heavy Weight of the greatest and most im-
 portant Affairs.

Admiration arising from Actions of this
 Nature steals silently into the Hearts of Men,
 and makes them look upon their Princes as
 endued with something divine, when they be-
 hold them practise a Virtue so frequently
 wanted in their own little Affairs, and yet
 which they themselves are perhaps too proud
 to practise. Power which takes its Root on
 such a Foundation, has the Love of the People,

the

the Consent of Mankind as Ornaments and Branches of its Glory. It is very remarkable, that at the same Time wherein this admirable Woman governed this Nation, the French King used his Empire with the same Taste and Spirit. *Henry* the Fourth speaks to his People in Parliament assembled after the following Manner.

‘ **A** S I have not imitated the Kings
 ‘ my Predecessors by inter-
 ‘ meddling with the late E-
 ‘ lections, and interposing my
 ‘ Authority to procure such Men to be cho-
 ‘ sen who should be directed by my Fancies,
 ‘ whether good or bad; but intirely left the
 ‘ Nomination of Deputies to those who are
 ‘ concerned: So I shall not prescribe any
 ‘ Rules, Forms, or Limitations to be observ-
 ‘ ed in your Assembly. But leaving y u to a
 ‘ full Liberty of giving your Opinions, Votes,
 ‘ and Suffrages in all your Deliberations, I
 ‘ shall only desire that the Restitution of good
 ‘ Order in the Kingdom, the ancient Glory
 ‘ and Splendor of this Crown, the Peace and
 ‘ Tranquility of the Publick, and the Relief
 ‘ of all the People, whom I love as my dear
 ‘ Children, may be the principal Effects of
 ‘ your Care. And though my grey Hairs, and
 ‘ long Experience, together with the Toils
 ‘ and Dangers I have gone through to save
 ‘ the State from Ruin, might deserve some
 ‘ Exception; yet I am contented to submit

to the general Rule, being firmly perswaded
 that there is no Mark more certain of the
 Decay and Desolation of Kingdoms, than
 when Kings despise the Laws, and think
 they may dispence with them; when they
 confer their Favours and Gratifications,
 as well as the publick Honours, Offices,
 Benefices, and Dignities, for any other Rea-
 sons, Regards, or Considerations, than those
 of Integrity, Courage, Understanding, and
 Fidelity. In all which I resolve not to be
 wanting on my Part, and to serve you for
 an Example to incite you to be careful
 and diligent in the Discharge of your Duty.

ADVERTISEMENT.

THIS is to give Notice, That there is
 to be Sold at Richard Lamb's in Hammond-
 Lane near Church-Street, Right good Brunswick
 Ale, at Two Shillings and Four Pence per
 Gallon.

THIS is to give Notice to all Gentlemen and
 others, That Advertisements will be inserted in
 this Paper, as often as Publish'd, which will be
 (at best) Three times a Week; if not hindered by
 English Packets not coming in, at reasonable Rates, by
 the Printer hereof.

THE ENGLISHMAN.

—— *Nihil est quod Credere de se
Non possit, cum laudatur Diis Aequa potestas.* Juv.

From Thursday January 7. to Saturday January 9. 1714.

I Thank you for the Justice you did me
 ‘ in printing the Letter, wherein I
 ‘ lately gave you an Account of my
 ‘ Notion of the outward Form and
 ‘ Appearance of Greatness in France. Being,
 ‘ as I told you, the Son of a Frenchman, I had
 ‘ the Language very well, and having Cre-
 ‘ dentials to some Relations, I was easily in-
 ‘ troduced into all Places I had a mind to vi-
 ‘ sit. You may believe, in hopes of making
 ‘ me a Convert, they made no Scruple of car-
 ‘ rying me to their Churches. On one par-
 ‘ ticular Day I was told there was a most in-
 ‘ genious young Gentleman to preach, who
 ‘ was always upon sublime Topicks, seldom
 ‘ talked of any thing but God and the King,
 ‘ and was extremely followed and encouraged.

B

‘ It

to the general Rule, being firmly persuaded
 that there is no more certain of the
 Decay and Desolation of Kingdoms, than
 when Kings despise the Law, and think
 they may dispute with God, when they
 leave their Families and Graduations,
 as well as the publick Offices,
 Honours, and Dignities, for any other Rea-
 sons, Rewards, or Considerations, than those
 of Integrity, Courage, Understanding, and
 Industry. In all which I desire you to be
 constant to my self, and to love you for
 an Example, as you will be careful
 and diligent in the Discharge of your Duty.

ADVERTISEMENTS.

NOTICE is hereby given, That there is
 a new and improved Edition of the *Harvard-
 Cambridge Dictionary*, Right Honourable *Branswick*
 and *York* and *Port Pence* per

NOTICE is hereby given to all Gentlemen and
 others, that the *Harvard-
 Cambridge Dictionary*, which will be
 published by *Branswick*, by

T H E E N G L I S H M A N .

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 ‘ genious young Gentleman to preach, who
 ‘ was always upon sublime Topicks, seldom
 ‘ talked of any thing but God and the King,
 ‘ and was extreamly followed and encouraged.

B

‘ It

‘ It is not possible for you to conceive with
 ‘ what an Arrogance the Gentleman erected
 ‘ himself, and delivered to us the following
 ‘ Text as the Subject of his Discourse.

‘ The 12th Verse of the 68th Psalm.
 ‘ *Kings with their Armies did flee and were dis-*
 ‘ *comfited, and they of the Household divided the*
 ‘ *Spoil.*

‘ After he had told us, He had plainly
 ‘ proved that the People were made, in rela-
 ‘ tion to all worldly Interest, wholly for the
 ‘ Use of his Majesty, he took pains to save us
 ‘ from one Error, which, he said, we might
 ‘ naturally fall into; and that was, that we
 ‘ ought not to reckon the People of God the
 ‘ People of the King. Heaven has, said he,
 ‘ reserved to it self its Ministers the Clergy;
 ‘ but the rest were all the proper Goods of
 ‘ Heaven’s Vicegerent the King. The Vice-
 ‘ gerent might, to shew his Devotion to Hea-
 ‘ ven, to which only he was accountable,
 ‘ give what he thought fit to the Church; but
 ‘ the Vicegerent could not take any thing
 ‘ from the Church, whose Portion was by
 ‘ Divine Institution. He made it very evident,
 ‘ that all Grants made to the Church were
 ‘ immediately become sacred, and the Vice-
 ‘ gerent might touch any thing but those.

‘ This learned young Gentleman went on to
 ‘ shew from what he called most clear and
 ‘ evident

' evident Proofs of Scripture, That Princes
 ' are often called Shepherds, and the People
 ' their Flock ; but, said he, none but the vilest
 ' of those Miscreants of the pretended Ré-
 ' formed Religion, will have the Confidence
 ' to deny but that the Shepherd has as much
 ' Right to eat his Sheep as to feed them. *Kings*
 ' *with their Armies did flee, and the Household*
 ' *divided the Spoil.* The Prince has all the Peo-
 ' ple committed to his Charge, and given to
 ' his Disposal, in the same manner as other
 ' Persons have inferior Animals. *The Kings*
 ' *with their Armies did flee, and the Household di-*
 ' *vided the Spoil.*

' As Heaven has a chosen People the Cler-
 ' gy, so the Vicegerent has a chosen People
 ' his Courtiers. When these have a perfect
 ' good Understanding, the Things both of
 ' Heaven and Earth go on as they ought to
 ' do, it is not for the People to murmur at
 ' what either think fit, by their respective
 ' Commissions to lay upon them: It is as unna-
 ' tural as if Sheep should refuse to be sheared,
 ' They are not to run in Pastures as Proprie-
 ' tors of the Land, but to enjoy fresh Air and
 ' good Grass till their Wool and Flesh are fit
 ' for their Masters. There is, my Beloved,
 ' at present the most perfect Harmony between
 ' the Clergy and the Court; and an Eccle-
 ' siastick, though under an higher Commission
 ' than any upon Earth, having accepted of an
 ' Authority to Act in the Affairs of carrying
 ' on

on the happy Peace which his Majesty lately
 entered into, brought down, no doubt, those
 Advantages, which could not have been ex-
 pected from the Arm of the Flesh, after the
 Misfortunes that beset *France*. But now,
 my Brethren, the Kings with their Armies
 are fled, the Household are to divide the
 Spoil. I must speak it with Earnestness to
 you (lest a wicked Self-love should seize
 you towards what you may be misled to call
 your Properties) no one ought to expect to
 be the better for these Acquisitions of the
 King's, but the Courtiers. *The Household di-*
vided the Spoil.

I must inform you for the Edification of
 your Souls, that several of you have heaped
 so much Wealth together, that it seems
 impossible for you to attend Heavenly
 Things in the Manner which you ought;
 and therefore you are to bear all true Love
 and Gratitude to his most truly Christian
 Majesty, who has of late taken off almost a
 fourth Part of that Worldly Pelf, which led
 many of his good Subjects into Snares and
 Temptations.

It is, my Beloved, your Duty to have a
 strict Eye to his Majesty's Edicts, and beware
 of the Danger of being insnared into the
 Love of this World. If any of you has any
 particular Place, Closet or Drawer wherein
 you hide what you love better than better
 things, you ought to name the Sum, Place,
 and

' and all other Particulars to your Confessors:
 ' Part may be paid to the Church, Part paid to
 ' the Vicegerent, & you your selves be assured
 ' of having the best and desirable Utiury, that
 ' of gaining what can never perish, by part-
 ' ing with what is fading and corruptible.
 ' Vain is his or her Confession which leaves
 ' any thing upon the Soul unrevealed to the
 ' Ghostly Father; therefore, I beseech you,
 ' Brethren and Sisters, to exonerate your
 ' Conscience of the last Farthing.

' I must take this Occasion to remove a cer-
 ' tain Scruple that is run into the Heads of
 ' some weak Brethren, as if there could not
 ' be the Cause of Heaven concerned in these
 ' Matters, because certain of the Vicegerent's
 ' Ministers had been bred up in the Supersti-
 ' tion of the Hugonots, though they take up-
 ' on them to be Patrons of the true Catho-
 ' lick Religion. Be not led aside by these
 ' Suggestions; for they are thoroughly come
 ' over, and the Household of the Vicegerent
 ' have admitted in several Instances the Hous-
 ' hold of Faith to divide the Spoil with them:
 ' Thus it appears that this World and the
 ' Property of it, excepting the Lands of the
 ' Church, is wholly in the King; and I must
 ' entreat you, my Brethren, as you value your
 ' own Souls, to go home in Peace, and, like
 ' good Christians, think nothing your own.

' Thus this Preacher informed us how to
 ' resign our selves: And perhaps to you, if you
 ' never

' never were in *France*, such Grossnesses may
 ' seem incredible; but I who have, think the
 ' Notice of it very proper for the Englishman.
 ' Upon this Oportunityou might justly recom-
 ' mend the honest Behaviour of our Prelates
 ' and Clergy, who scorn to impress into their
 ' Fellow-Subjects any Notions that may be
 ' injurious to their Civil Rights.

I am, S I R,

Your most humble Servant,
 Ralph English.

To the ENGLISHMAN.

S I R,

' YOU will pardon the Freedom I take in offering
 ' you my Sentiments of the *Examiner*, when
 ' you consider that it is high Time for every English-
 ' man to exert himself in Behalf of his Country; when
 ' so many are under the fatal Delusion of Sophistry,
 ' and in love with those Measures that must inevitably
 ' bring them to Destruction.

' I am sensible you neglect all the *Examiner* can say of
 ' you; and presume you will wave all personal Engage-
 ' ments with him, make it the Business of your fu-
 ' ture Papers to expose his false Logick, and in every
 ' Particular to display the Danger of his Designs. You
 ' have ample Matter in every Paper he prints to abate
 ' the excessive Vanity, and confound the Measures of
 ' that Enemy to our Country's Quiet.

' I do therefore (in the Name of many Englishmen)
 ' earnestly desire you will attack his Strong-hold, his
 ' Pretence of being supported and favoured by the Mi-
 ' nistry, The World may be assured, if he has any En-
 ' couragement from them to demean himself as he
 ' does, tis illegal and criminal. Ask him, Is he any
 ' where censured only for speaking well of those whose
 ' Patronage

Patronage he pleads; or is he necessitated to invest some of his Heroes with the Spoils of their Betters? Sure he will never allow that the Glories of our present Administration stand in need of such mean Supports as are deduced from the Slander of others. If not, why then all this inveterate Clamour against Men whose Behaviour has been spotless for any thing that has been proved; who were most ~~homelessly~~ condemned without being heard, (and not, as he has asserted, by the Powers that compose our Constitution;) and barbarously treated by the Publick for strenuously maintaining its Liberties?

Allow him what Latitude he pleases in defending the Government, provided he can do it without offending Truth or defaming other People. If he acknowledges he cannot, I am sure he pays but an indifferent Compliment to his Masters; if he can, and one might be permitted to advise, it might appear not very profound Wisdom to suffer that indecent Liberty to be taken with great Men out of Power, which may one Day fix a lasting Mark of Infamy on themselves.

I heartily wish they (as those before them have done) may establish to themselves so permanent a Reputation, in impartial History, as may render all future Animadversions on their Conduct ineffectual.

They would do well to set before their Eyes the Counsel my Lord Bacon gives to Statesmen; Use the Memory of the Predecessor fairly and tenderly; for if thou dost not, it is a Debt will surely be paid when thou art gone. It might not be amiss if they considered too, that tho' they are at present exempted from Calumny and Detraction, that they may be enabled to defend others in that Behalf; yet if they forget the Cause of their Exemption, and suffer others to be traduced, they themselves lie certainly open to a just and free Examination; and then, perhaps, it may soon appear (without Calumny and Detraction) whether they, of all Men, should authorize the Defamation of others.

I hope there is yet Honour enough surviving in Britain, to plead the Cause of our Benefactors against
the

the Insults of those to whom Fortune has given Preference for a Time.

I wonder this Fellow should be so vain, and the World so blind, as to overlook the Advantages on which he writes: First, he pretends to be supported by Men in Power; and how he dares to be so free as to profess this, unless it were really true, or without some Assurance of Indemnity be so insolent to our Nobles, I cannot conceive. In the next Place, he must be assured that if Men were disposed to treat his Patrons with the same illegal Freedom as he does our Country's Friends, they must do it at their utmost Peril: And then the Question is, whether we cannot reserve our Liberties and Fortunes to better Purpose, than by giving Opportunities of Revenge, fall a Sacrifice to those who would look with Joy upon our Ruine? *These are the real Merits of his Cause.* It is no less dangerous than unfair to answer with the same insufferable Licence that he asserts. This is plain English that, I think, may be persisted in, unless some Minister will do himself the Honour to silence the Examiner.

I am S I R,

Your most obedient humble Servant, &c.

ADVERTISEMENT.

THIS is to give Notice to all Gentlemen and others, That Advertisements will be inserted in this Paper, as often as Publish'd, which will be (*at least*) Three times a Week; if not hindered by English Packets not coming in, at reasonable Rates, by the Printer hereof.

Printed and Sold by J. Carson, opposite the Golden-Ball, in Christ-Church-Yard. 1714.

THE ENGLISHMAN

Quousque Tandem Abutere Patientia nostra? Tull;

From Saturday January. 9, to Tuesday January. 12. 1714.

To the ENGLISHMAN

S I R,

I Think my self obliged to give you this
 ' Trouble out of the Duty and Loyalty I owe to the Queen, whom the
 ' Examiner of Friday last has treated
 ' with a Familiarity most indecent and presumptuous. As this lawless Creature lurks
 ' in the Dark, and a Man knows not of whom
 ' he is speaking when he names him, there
 ' is no way of avenging the Injuries he does,
 ' but by the Instrument with which he commits them. It is very hard that our Sovereign, whose Power so many contend to enlarge, should have no Minister of Justice that has the Gratitude to defend Her from
 ' Insult. But I have long observed, that those
 C who

' who are most zealous for making the Power
 ' of Princes despotick, have little else in view
 ' but to make an arbitrary use of their own
 ' Share of that Power. But lest this may be
 ' an Inadvertency in our Superiours, I shall lay
 ' before them the particular Iniquity of this
 ' bold Offender: In his Paper above-men-
 ' tioned he has this Paragraph.

' According to the best Advices sent us by the
 ' Whiggs and their Oracles, the Demise of the
 ' Crown happened upon Thursday the 24th of
 ' December, being Christmas Eve at Four of
 ' the Clock in the Morning, in the Year One
 ' thousand seven hundred and thirteen. All
 ' Ages, Sexes, Ranks, and Orders of Men, at first
 ' hearing of the ill News, were affected with the
 ' deepest Sorrow and a general Panick ran through
 ' the whole Kingdom For a long Time we were
 ' distracted and inconsolable; in the utmost Hor-
 ' rour and Confusion upon the most excellent Queen,
 ' who then became immortal. But these Black
 ' Clouds were soon dispersed, our Fears and Jeal-
 ' ousies vanished, and we revived from a deplora-
 ' ble State of Grief and Misery, at the first
 ' joyful Tidings of the happy Accession of Her
 ' most Sacred Majesty Queen ANNE the
 ' Second (whom G O D long preserve) to the
 ' Throne of Her Ancestors; The Nature of our
 ' Monarchy being such, that immediately after
 ' the Death of the Person in Possession, the Crown,
 ' by Right of Inheritance, descends to the next Heir,
 ' without

‘ without any previous Formalities and Conditions,
 ‘ or admitting so much as the least Vacancy or
 ‘ Interregnum.

‘ In order to bring in an Assertion which
 ‘ he takes to be humourous to wit, That up-
 ‘ on this Occasion, according to the Nature
 ‘ of our Monarchy, though a Succession hap-
 ‘ pened, there was not so much as the *least Va-*
 ‘ *cancy or Interregnum*; this Fool, playing
 ‘ with Wirebrands says in so many Words,
 ‘ *The Demise of the Crown happened upon Thurs-*
 ‘ *day the 24th of December, being Christmas-*
 ‘ *Eve, at Four of the Clock in the Morning, in the*
 ‘ *Year 1713*; and with as strong an Affirma-
 ‘ tion says, *We revived from a deplorable State*
 ‘ *of Grief at the first joyful Tidings of the happy*
 ‘ *Accession of Her most sacred Majesty Queen*
 ‘ *Anne the Second, whom God long preserve to*
 ‘ *the Throne of Her Ancestors*

‘ There could not be in Nature a greater
 ‘ Offence committed against those Provisions
 ‘ which our Laws have made to prevent the
 ‘ spreading of false News, than this awkward
 ‘ Wittol is here guilty of. The Sovereignty
 ‘ was the only Part of the British Constitu-
 ‘ tion against which he had not before offend-
 ‘ ed; all the Nobility and Commonalty that
 ‘ differed from those by whom he pretends to
 ‘ be supported, he had before trampled upon;
 ‘ but it might have been justly expected, the
 ‘ Person to whom those, his pretended Sup-
 ‘ porters, owe their Authority, might have
 ‘ been sacred from Violation. The

' The Subject of his Queen's Indisposition is
 ' the last Occasion that a Man of any Religi-
 ' on, or good Breeding, would have take to
 ' introduce his Raillery against his Opposers.
 ' If there are Men who rejoyce at the Incident
 ' he mentions, it is no Instance of Reproach
 ' to the Queen to report the Malevolence of
 ' any of Her Subjects. It is no manner of
 ' Attonement, that in pursuing the silly Foun-
 ' dation he has laid to be very ingenious, he
 ' contradicts the Account of her having Enc-
 ' mies among her Subjects, by saying, *The Second*
 ' *mighty Anne, in Imitation of her great Ancestor,*
 ' *wanted no other Guaranty than the Love and Af-*
 ' *fections of her People.*

' His Ribbaldry of printing the Words,
 ' *young Queen, Illustrious Successor, and new Mo-*
 ' *narch,* are unsufferably licentious; for as
 ' Men of the best Discerning cannot find out
 ' Wit in what he frequently intends for such,
 ' much more may it be expected that the com-
 ' mon People should take what he says litter-
 ' ally, and act accordingly. Scandals against
 ' the Government are not to be treated like
 ' those against private Persons, nor are we to
 ' wait till Detriments arise from false Reports
 ' relating to our Sovereign, before they be-
 ' come punishable by Law. I insist upon it, that
 ' this Author has reported the Queen's Depar-
 ' ture out of this Life falsely and impertinent-
 ' ly, I will not say maliciously; but the Con-
 ' sequences

' sequences of it might have had as ill Effects
 ' as if they had flowed from Malice also in him
 ' who spread the Report. It is impossible to
 ' understand under what Acceptation to take
 ' this Writer. If he is to enjoy the Liberties
 ' and Freedoms of a Court Fool, and speak
 ' of all Persons and Things without Excep-
 ' tion, according to his Folly, it is absolutely
 ' necessary to keep Pen and Ink out of his
 ' Way ; for they are most dangerous Instru-
 ' ments, and in the Hands of a Half-Wit will
 ' do more Mischief than Sword and Dagger
 ' in the Hands of a Madman.

' The ungoverned Rage of the *Examiner*,
 ' and other Writers, against those whom they
 ' distinguish by the Word *Whiggs*, has made
 ' them run into the most disrespectful Insin-
 ' uations against the Queen's Majesty. Under
 ' Colour of reporting the Sentiments of the
 ' Whiggs, they have uttered and dispersed
 ' Sentiments which by no Means contribute to
 ' the Promotion of Her Majesty's Interest and
 ' Glory. But instead of such trifling Thoughts
 ' as this Libeller has been so audacious as to
 ' invent, upon the supposed Dissolution of the
 ' greatest Life now subject to Mortality, there
 ' were others upon that Incident who perhaps,
 ' fell into more serious and natural Reflections.

' It is possible there might be those who
 ' were rescuing Her glorious Name from the
 ' Imputation of some Passages which happened
 ' in Her Days, and are owing only to the
 ' Conduct

‘ Conduct of the *Examiner’s* Heroes. There
 ‘ were, perhaps, those who fell into Medita-
 ‘ tions upon the unhappy Circumstances of all
 ‘ Princes in general, who are almost necessa-
 ‘ rily obliged to live without the Comforts of
 ‘ sincere Friendship, and perhaps to pass a
 ‘ whole Life without ever having heard one
 ‘ disinterested Sentence.

‘ From the Necessity that Sovereigns are
 ‘ under to conduct their Affairs by the Infor-
 ‘ mation of others, it is possible there might
 ‘ be those who were comparing Facts and
 ‘ Circumstances, to vindicate Her Majesty
 ‘ from the Errours and Miscarriages of Her
 ‘ Servants.

‘ These are the Thoughts which naturally
 ‘ arise in the Minds of Men who have no Hopes
 ‘ from Courts, and condemn their Artifices.

‘ I hope there needs no more than the bare
 ‘ Mention of this Matter, to move those who
 ‘ have it in their Power to silence the *Examiner*

I am, S I R,

Your most humble Servant,

Ralph English.

I shall not add any thing to what Mr. Eng-
 lish says, but will conclude this Paper with a
 Letter sent by a Gentleman who had been a
 Servant to the Prince of Denmark, to a Noble-
 man who was also of His Royal Highness’s
 Family, occasioned by the Report which the
Examiner has taken the Liberty to mention in
 Print. My

My Lord, 12 at Noon, Christmas day 1713.

I Give you this to acquaint your Lordship,
 ' that the Widow of our late Master
 ' departed this Life at Four this Morn-
 ' ing. You may remember the Day
 ' on which he died, I lamented Her Condition
 ' as more mournful than that of any private
 ' Person, now having no one who could enter
 ' into the Depth of her Cares, or to whom She
 ' could communicate those Recesses of the
 ' Heart, which every one has, and no one can
 ' utter but to a Bosom Friend.

' What has happened since his Death from the
 ' Divisions about Favour, which his Influence
 ' and Support, under private Uneasinesses, pre-
 ' vented during his Life, is known to all the
 ' World. What Events will attend this great
 ' Incident we must expect with Patience: But
 ' I think it will become the Magnanimity you
 ' have manifested under the Mortifications
 ' you have a long time suffered, to be as un-
 ' ruffled if you meet with more prosperous
 ' Fortune. Consider Things which have been
 ' done owe their Birth to the Complaisance
 ' of those of your Quality, who had not your
 ' Virtue; and if certain Gentlemen do not
 ' go to *France*, or send for Company from
 ' thence, you pity those when they are hum-
 ' bled, whom you despised when they were
 ' exalted. I lament with you for her, whose
 ' Bread we have eaten; and know your noble
 ' Mind is incapable of Misbehaviour on an
 ' Occasion

' Oe'caſion wherein your Humanity is called
 ' upon. For my part, in judging of Mankind,
 ' I have much leſs Charity for thoſe who be-
 ' come the Tools of great Offenders, than
 ' for the Criminals themſelves, eſpecially in
 ' the Caſes you wot of, wherein Men of Qua-
 ' lity have work'd dirty Work under thoſe
 ' who were fit for no other.

I am, my LORD,

Your moſt obedient humble Servant.

ADVERTISEMENT.

THIS is to give Notice, That there is
 to be Sold at *Richard Lamb's* in *Hammond-*
Lane near *Church-Street*, Right good *Brunswick*
Mum, at Two Shillings and Four Pence per
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Printed and Sold by *J. Carſon*, oppoſite the
Golden-Ball, in *Chriſt-Church-Tynd* 1714.

THE ENGLISHMAN.

Connubio iungam stabili, propriamque dicabo. Virg.

From Tuesday January 12. to Thursday January 14. 1714.

To the ENGLISHMAN.

S I R,

I AM the Wife of a Clergyman, and
 ' have for many Years lived with him
 ' in all the Comfort imaginable. He
 ' is a Gentleman of exemplary Life
 ' and Conversation, and great Chearfulness of
 ' Spirit; but I know not how for some
 ' Months last past he has frequently left the
 ' Room in a flow of Passion which I have ob-
 ' served in his Eyes, when he looked upon
 ' me and his Children. When I have enquir-
 ' ed into the Reason, he has answered with a
 ' Coldness, We must resign every thing in
 ' this World, and learn to part with what is
 ' dearest to us, before the Instant comes in
 ' which we are to be separated: Such general
 ' Expressions are all the Satisfaction he will
 ' give me. He is a Man that casts his Eyes
 D all

all round him, and not to be carried away with false Appearances: He considers very sedately, before he will determine upon any thing; but I find from the Posture of Affairs in Europe, and the French King's continuing his Severities against those of the Reformed Religion, he is not without Terrors of the power of France. He took up Yesterday the *Post-Boy*, and fell into profound Meditation upon reading this Paragraph.

The King is equipping 14 Men of War in divers Ports in this Kingdom, besides Frigats and Bumb Vessels which being to join Monsieur du Caste, 'tis thought there is some greater Design upon the Anvil, than the Reduction of Majorca and Barcelona. The rather, because they are to take 12 or 14000 Land-Forces on board with a prodigious Quantity of Ammunition and Provisions.

Soon after he went into his Study, and is now gone out, having left Rymer's *Fœdera* open, in a place wherein is the following Commission from Queen Mary. My Son, who is now my Secretary, a Lad of Fifteen, has by my Order transcribed and Englished it.

His

De Commissione ad A Commission for de-
 Canonicos & Præben- priving and removing
 darios Uxoratos am- Canons and Prebendaries
 vendos & deprivandos. who are married.

A. D. **R**egina, prædi-
 554. lecto &
 fidei Con.

siliario suo, Stephano
 Wintoniensi Episcopo,
 summo suo Angliæ Cancel-
 lario, salutem.

THE Queen to
 Her Well-be-
 loved and

Faithful Counsellor
 Stephen Bishop of Win-
 chester, sends greeting.

Quia curis & indubitatis
 Testimoniis, una cum
 Facti notorietate & fama
 publica referente, luculen-
 ter intelleximus & mani-
 feste comperimus, plurimos
 Canonicorum & Præbenda-
 riorum Ecclesiæ Cathe-
 dralis Westm. pro ra-
 libus se gerentes, Dei &
 Animarum suarum salutis
 immemores, valde gra-
 via & enormia dudum
 commisisse & perperrasse
 Scelera atque Peccata; &
 inter cætera, quod do'en-
 ter certe & magna cum
 amaritudine Animæ no-
 stræ proferimus, post sa-
 cres Ordines, immo post

Whereas by certain
 and undoubted Testi-
 mony, as well as that
 the Thing it self is no-
 torious, and known by
 common Fame, we are
 made to understand,
 That many of the Ca-
 nons and Prebendaries
 of the Cathedral Church
 of Westminster, or such
 as act as Canons and
 Prebendaries of the
 said Church, unmindful
 of God and the Good
 of their own Souls,
 have committed many
 grievous Sins and Wick-
 ednesses; among the
 rest (which we men-
 tion with great An-

sacrum Ordinem Sacer- *guilt of Heart)* after
dotalem, per eos susceptos, having taken upon them
ac post Castitatem in ea sacred Orders, may the
parte professam casteque sacred Order of Priests,
vivendi vitam volutarie and voluntarily entered
electam, cum quibusdam into the Profession of
Mulieribus Nuptias de Chastity, have contract,
facto, cum de jure non ed Marriages with
deberent, in Dei contemp. certain Women, with
tum & Animarum suarum whom they have lived
Peccatum manifest as Wives, with a Con-
tum, necnon in grave omni tempt of God, Injury
um Ordinum tam Clerico. of their own Souls, and
rum quam Laicorum scan- manifest Scandal of all
dalum, denique ceterorum Orders of Men, as well
omnium Christi Fidelium of the Clergy as the
pernitiosissimum Exem. Laity.
plum contraxisse, & cum
illis tanquam cum Uxori-
bns cohabitasse.

Ne igitur tantum See. Now lest so great a
luis remaneat impunium, Wickedness should re-
ac multos alios pertrahat main unpunished, and
in Ruinam, vobis Tenore draw others into the
Præsentium committimus same Guilt ; We do by
& mandamus, quatenus these Presents autho-
Canonicos & Prebendarios rize and appoint you
antedictos ; ut præfertur, to call or cause to be
cum Mulieribus Nuptias called before you, such
contrabentes & cohabitantes, Canons and Preben-
Diebus Floris & Locis daries as have contract
vestro arbitrio eligendis ed Marriages, and co-
habited

Et assignandis, ad compa. with Women, to ap-
rendum coram vobis voce, pear before you at what
tis aut vocari faciatis, Days, Hours, or Places
ac, si ita vobis videatur, you shall think fit; or
eosdem Canonicos & Prae- if you shall please to
bendarios adeatis, & go to the said Canons
Negotia illis summarie & or Prebendaries, and
de plano sine ullo strepitu without the Noise and
& figuro iudicii exposito Appearance of a Tryal
& decla rato, si per. explain with the said
summariam examinatio. Conons and Prebenda-
ne & discussionem Ne- ries; and if it shall
forti per vos scendam, appear to you that they
eosdem Canonicos & have contracted Mar-
Praebendarios sic contraxisse riage, to remove, de-
aut fecisse constiterit, eos. prive and exclude them
dem Canonicatibus & from the said Canon-
Praebendis cum suis Juni- ries and Prebends, with
bus & Pertinentiis uni- all Rights and Appur-
versi, omnimodo amove- tenances thereunto be-
atis deprivetis & perpetuo longing for ever; And
excludetis, Penitentiam farther, to enjoin
salutarem & congruam them Penance, accord-
pro modo culpa, vestro ing to the Nature of
arbitrio, imponendam eis- their Crime, and the
dum injungentes, cetera- particular Circum-
que in praedictis cum eorum stances accompanying
incidentibus emergentibus the same, according as
annexis & connexis quibus. you shall judge necessa-
rumque facientes, quae ry, or any ways expe-
necessaria fuerint seu quae dient.
modolibet opportuna,

For

At

Ad quæ omnia & singula For the doing, expe-
facienda expedienda & fi- diting, and accomplish-
nienda Nos, tam Aucto- ing all and singular the
ritate nostrâ ordinariâ Premises, we, as well
quam absoluta ex mero by our ordinary as ab-
motu, certaque Scienâ, solute Authority, of our
vobis Potestatem Auctori, own meer Motion,
scientiam ac Licentiam con- and certain Knowledge
cedimus impertimus per of the Facts, do give
Præsentes, cum cuiuslibet you Power, Authority,
Coercitionis & Castigationis and Licence, with La-
Severitate & Potestate; titude of imposing o-
in contrarium facientibus ther Chastilements, all
non obstantibus quibuscum- other Things and Mat-
que, ters which favour the
 contrary notwithstanding.

In cujus rei, &c.

Teste Regina apud West-

monasterium vicefimo

anno Die Martii

Per ipsam Reginam

Witness the Queen at
Westminster the 29th
Day of March

‘ This Translation gives me very much
 ‘ Uneasiness, and I tremble that it should be
 ‘ in any Humane Power to separate me; and
 ‘ to tell you the plain Truth, I would not
 ‘ submit to it, if all the Inquisitions in the
 ‘ World were to inflict their utmost Punish-
 ‘ ments. I desire you would insert this in
 ‘ your Paper, that all the Women in Eng-
 ‘ land

land in my Circumstance, may be alarmed at the Danger of being Relicts without being Widows. I am told, the repudiated Wives of the Clergy, had in the Reign of Queen Mary abovementioned, Dispensations, by which they were to all Intents and Purposes to be understood Maids, but my Son is too tall to be sent out of the way to Nurse, and disowned.

In a Word, Sir, I endeavour to laugh on this Occasion; but I am very awkward in the Endeavour; but hope, if you print this, domestick Considerations may prevail with some Persons; who have little Regard to publick ones. It would be worth while to put together the Severities which were used by that Popish Queen against those Clergy who kept their Livings, and were discovered to converse with their Wives after being separated. The Intreagues of Men and their Wives with each other would be a very new Subject, and might be attended to when more regular and opposite Discourses may be neglected. It would be worth your Care, who in many Things have shewn a good deal of Knight-Errantry, to protect Wives against the Terrours of being made injured Virgins. In a particular manner it will oblige,

S I R,

Your most humble Servant,

ADVERTISEMENT.

THIS is to give Notice, That there is to be Sold at *Richard Lamb's* in *Hammond-Lane* near *Church-Street*, Right good *Branswick Mum*, at Two Shillings and Four Pence per Gallon.

THIS is to give Notice to all Gentlemen and others, That Advertisements will be inserted in this Paper, as often as Publish'd, which will be (at least) Three times a Week; if not hindred by *English* Packets not coming in, at reasonable Rates, by the Printer hereof.

Printed and Sold by *J. Carson*, opposite the *Golden-Ball*, in *Christ-Church-Yard* 1714.

THE ENGLISHMAN.

*O Regina novam cui condere Jupiter Urbem;
Iustitiaque dedit gentes Frenare superbas
Trocs te miseri* ————— *Virg.*

From Thursday January. 14, to Saturday January. 16, 1714.

OUR publick Accounts make frequent Mention of Couriers passing between *Bar le Duc* and *Paris*, which Circumstance is Cause of great Anxiety to all true Protestants, who are Lovers of their Country. I shall not be so free as to speak all my Thoughts upon this Occasion; but since all Persons amongst us have Access to the Scriptures, and can see that the Authority assumed by the Bishop of *Rome* is groundless, I shall only shew an Instance wherein the See of *Rome* has exerted such pretended Dominion against our Queen and Country, and leave every one to consider whether the Roman Catholick Interest in the World is not

E great

great enough at present, (without the Intervention of Providence to help us) to repeat the like Edicts with better Success.

Camden, in the Life and Reign of Queen Elizabeth, gives us at large the following Bull published against that Queen of glorious Memory.

A Declaratory Sentence of Pope Pius V. against Elizabeth the pretended Queen of England, and the Hereticks her Adherents. Wherein likewise all her Subjects are declared absolved from their Oath of Allegiance, and any other Duty they owe unto her. And whoever shall henceforward obey her are included in the same Curse.

Pope Pius the Servant of God's Servants, for a standing Memorial of the Matter.

‘ **H** E that reigneth on High, to
 ‘ whom is ascribed all Power
 ‘ both in Heaven and Earth,
 ‘ hath committed the absolute
 ‘ Government of his One, Holy, Catholick
 ‘ and Apostolick Church (out of which there
 ‘ is no Salvation) to only one upon Earth,
 ‘ namely, to Peter, the Chief of the Apostles,
 ‘ and to Peter’s Successor, the Bishop of
 ‘ Rome. Him alone has he made Prince over
 ‘ all Nations and Kingdoms, to pluck up,
 ‘ destroy, scatter, consume, plant, and build ;
 ‘ that

' that he may preserve the Faithful (knit
 ' together with one common Band of Cha-
 ' rity) in the Unity of the Spirit, and pre-
 ' sent them safe and sound to their Saviour.
 ' In the Discharge of which Function, We,
 ' who are by the Divine Favour called to the
 ' Government of the said Church, spare no
 ' Labour, but strive earnestly that Unity and
 ' the Catholick Religion (which for the Trial
 ' of the Faithful, and our Amendment, hath,
 ' by its Author's Permission, been exposed
 ' to so many Troubles) might be preserved
 ' entire. But the Ungodly are grown so
 ' numerous and powerful, that now there is
 ' no Place in the Universe but what they
 ' have endeavoured to taint with their most
 ' pernicious Doctrines: To which, among
 ' others, *Elizabeth*, the pretended Queen of
 ' *England*, abandoned to all Wickedness, is
 ' an Abettor; under whose Protection the
 ' most profligate Persons have found a Re-
 ' treat. Which very Woman having seized
 ' on the Kingdom, and wickedly usurped to
 ' herself the *Supremacy over the whole Church* of
 ' *England*, and the chief Authority and Ju-
 ' risdiction thereof, has reduced that King-
 ' dom to a miserable Apostacy, which had
 ' been so lately reclaimed to the Catholick
 ' Faith and a thriving Condition.

' For having strictly prohibited the Exer-
 ' cise of the true Religion, (which *Mary*,
 ' the lawful Queen, of famous Memory, had,
 ' by

' by the Assistance of this See, restored, af-
 ' ter it had been lately suppressed by *Henry*
 ' VIII an Apostate therefrom) and following
 ' and embracing the Errours of Hereticks,
 ' she has dissolved the Privy-Council, con-
 ' sisting of the *English* Nobility, and filled it
 ' up with Hereticks of an obscure Descent,
 ' suppressed the Embracers of the Catholick
 ' Faith, and set up in their stead, wicked
 ' Preachers, and Ministers of Impiety ; abo-
 ' lished the Sacrifice of the Mass, Prayers,
 ' Fastings, the choice of meats, Celibacy,
 ' and the Rites of the Catholick Church ;
 ' and commanded Books, containing in them
 ' downright Heresie, to be published through-
 ' out the whole Realm ; and ordered impi-
 ' ous Rites and Ceremonies (which she her
 ' self entertained and observed, according
 ' to *Calvin's* Institution) to be likewise ob-
 ' served, by her Subjects ; presumed to eject
 ' Bishops, Rectors, and other Catholick
 ' Priests, out of their Churches and Benefices ;
 ' and to bestow them and other Church
 ' Livings on Hereticks ; and to determine
 ' Ecclesiastical Causes, prohibited the Prelates,
 ' Clergy, and Laity, from acknowledging the
 ' Church of *Rome*, or obeying its Injunctions
 ' and Canonical Sanctions, compelled most
 ' of them by Oath to submit to her wicked
 ' Laws, to abjure the Authority and Obedi-
 ' ence of the Pope, and to acknowledge her
 ' the sole Head over Temporal and Spiritual
 ' Matters ;

‘ Matters; imposed Penalties and Punishments
 ‘ upon those who obeyed not her Commands,
 ‘ and executed them upon those who conti-
 ‘ nued in the Unity of the Faith and their
 ‘ former Obedience; cast the *Catholick Prelates*
 ‘ and *Rectors* of Churches into Prison, where
 ‘ many of them, worn out with conti-
 ‘ nual Afflictions and Grief, died miserably.
 ‘ All which things are so manifest and noto-
 ‘ rious to the whole World, and confirmed
 ‘ by the serious Testimony of so very many,
 ‘ that no Excuse, Defence, or Evasion can
 ‘ be made. We therefore seeing that Im-
 ‘ piety and Wickedness receives daily Growth,
 ‘ and that the Faithful are persecuted; and
 ‘ Religion abused every Day more than other,
 ‘ by the Instigation and Endeavours of the
 ‘ said *Elizabeth*: And since we perceive her
 ‘ Heart so hardened and obdurate, that she
 ‘ has not only contemned the solemn Intrea-
 ‘ ties and Admonitions of Catholick Princes,
 ‘ for her Safety and Conversion, but has also
 ‘ denied the Nuncio’s of this See, to cross
 ‘ the Seas into *England* for that purpose.
 ‘ We, I say are constrained at last to make
 ‘ use of the Arms of Justice against her;
 ‘ and cannot but lament, that we are forced
 ‘ to punish one, whose Ancestors have been
 ‘ signally serviceable to the whole State of
 ‘ Christendom. We therefore, supported by
 ‘ his Authority, whose pleasure it was to
 ‘ place us (though too weak for so weighty

a Burthen) on the Supream Throne of
 Justice, do, by Virtue of our Apostolick
 Power, declare the said *Elizabeth* an *Here-*
tick, and a *Favourer of Hereticks*, and her
 Adherents in the Crimes aforesaid, to have
 incurred the Sentence of Excommunication,
 and to be cut off from the Unity of the
 Body of Christ. Moreover, we declare
 her to be deprived of her pretended Title
 to the said Kingdom, and of all Domi-
 nions, Dignity and Privilege whatsoever.
 And the Nobility, Subjects and People of
 the said Kingdom, and all others who
 have taken an Oath to her, to be for ever
 absolved from any such Oath, and all other
 Duty, Allegiance, and Obedience. We do
 likewise by Authority of these Presents,
 absolve them, and deprive the said *Eliza-*
beth of her pretended Title to the King-
 dom, and all other things before mentioned.
 And we charge and command all and e-
 very the Noblemen, Subjects, People, and
 others aforesaid, that they presume not to
 obey her, or her Orders, Mandates and
 Laws. And those who shall do otherwise,
 are Subject to the like Excommunication.
 But because it cannot be expected that
 these Presents should be published in all
 Places where they are needful; our Will
 is, that the Copies of them, under a Publick
 Notary's Hand, and the Seal of an Eccle-
 siastical Prelate, or his Court, be of the
 same

' same Force with all Men judicially, and
' extrajudicially, as these Presents should be,
' if they were exhibited and shewn.

' Given at Rome at St. Peter's, in the
' Year of the Incarnation of our Lord,
' 1569. March 28. And the fifth
' Year of our Papacy.

CÆ. CLORIERIUS.

ADVERTISEMENT.

THIS is to give Notice, That there is
to be Sold at *Richard Lamb's* in *Mammond-*
Lane near *Church-Street*, Right good *Brunswick*
Mum, at Two Shillings and Four Pence per
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Printed and Sold by *J. Carson*, opposite the
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THE ENGLISHMAN.

*Quem neque Pauperies neque Mors neque Vincula
terrent. Hor.*

From Saturday January 16, to Tuesday January 19, 1714.

MR. FORTH (according to Order) presented
to the House Heads of a Bill to attain
the Pretender and all his Adherents, and
the same were read, and committed to a Committee
of the whole House on Thursday next. Votes
of the House of Commons, Decemb. 19.

To the ENGLISHMAN.

S I R,

AS I am an Englishman born in
the City of Dublin, I take the
Liberty to vindicate the Com-
mons of that Kingdom from
the late ill Usage of the Examiner: I hope
you will pardon a long Letter on so impor-
tant a Subject, and let the Cause of an in-
jured Nation take place of all other
Thoughts which you designed for your Pa-
per

per, especially when I promise to make it appear, that it is also the Cause of *Great Britain*.

The British Constitution has been compared to that beautiful Figure in Architecture called a Pyramid; the Basis is the People, the Middle the Nobility, and the Top the Monarch. Were this Figure placed so as to rest on the Middle of it, it would lose both its Beauty and Strength, if it should be attempted to make it stand on its Spire, it would sink into the Ground by its own Weight; but when it is erected in its proper Posture, there is nothing so beautiful that can be so lasting; the wider the Foundation of it is, the longer will be its Duration.

The true Basis of Government, is the Affection of those who are subjects to it. Whoever endeavours to abate the Warmth of this, does all that in him lies to destroy the Constitution. The Prince is the common Parent of all his People, and where there is an equality in Service and Duty on their side, he hurts himself when there is a Partiality of Favour on his.

The happy English Constitution has communicated it self to its Neighbouring Kingdom of *Ireland*. An Act of Parliament when Sir *Edmund Paynings* was in the Government, in the Reign of *Henry VIIIth*, made all the Statutes then in force in *England* of the same validity in *Ireland*.

: They

' They have ever since continued to make
 ' their own Laws by the Legislature of *Ireland*,
 ' which is our Common Sovereign, and the
 ' Lords and Commons of that Kingdom. Be-
 ' sides this known Truth, it might be menti-
 ' oned in favour of the English of that King-
 ' dom, that by their Defence of *Londonderry*
 ' and *Inishilling*, though under the greatest
 ' Necessities from a dreadful Famine within,
 ' and a powerful Army without, they saved
 ' not only that Kingdom, but *England* also ;
 ' which, had those Towns been taken, would
 ' have had that Army thrown in upon her.

' Without any regard to the Laws under
 ' which the Commons of *Ireland* act, the Ex-
 ' aminer in his Paper of *Friday* last, has insult-
 ' ed them after his usual manner. He is plea-
 ' sed to insinuate, that the Kingdom of *Ireland*
 ' is a Province under a Viceroy ; and without
 ' taking notice, that the Protestants of *Ireland*
 ' are our selves transplanted from *Great Bri-*
 ' *tain*, and no way debased in our manner of
 ' Subjection, by breathing in that part of the
 ' Queen's Dominions, to treat the Commons
 ' of *Ireland* in Parliament assembled as follows.
 ' But you must take along with you, that
 ' before he begins to foam, he has named the
 ' *Whigs*, and then thus says he ;

' By their own indefatigable Industry, by a thou-
 ' sand Wiles and Stratagems, by the most subtle
 ' Abuses of Liberty, by Fears and Jealousies, Lying
 ' and Calumny, by the most arbitrary Stains of
 ' usurped

usurped Power, and by Rage and Violence unequal to the Capacities of a single Tyrant, the Irish Whigs have gotten the better of the Lenity and Indulgence of the Government, and have forced their Way into one Branch of the Legislature.

This Assertion is an High Crime and Misdemeanour, and it is a new Reproach to all Men in Power, if they let these also go unpunished. It was necessary for him to utter this audacious Calumny, before he acknowledged that the Reason of his Anger was, that the House of Commons had under their Consideration the Behaviour of my Lord Chancellour *Phips*. The *Examiner* was to insinuate, that the Assembly was composed of Persons who got into the Legislature unwarrantably, before he brought out that the House of Commons had censured Sir *Constantine Phips*. It concerns none but the Members of that House, to make Sir *Constantine Phips* appear a guilty Man; but I insist upon it, that the House of Commons are his proper Accusers, and if their Proceedings therein are any way interrupted, after the *Examiner* has been his Advocate, it will be a stronger Argument on the side of the Commons. As for the Clergy's Opinion of his Lordship in his Administration of Civil Justice, it is no Absolution; and their Interposition in it makes more for the Justification of what Mr *Molesworth* said of themselves, than Refutation of what the House of Commons has said of the Chancellour.

' It is the Glory of the Churches of *England*
 ' and *Ireland*, that we of the Laity are left at
 ' Liberty to judge for our selves, and search
 ' the Scriptures for our Duty; and all the
 ' Clergymen in the whole World cannot make
 ' out the Words of Mr. *Molesworth* to be a-
 ' gainst the Christian Religion. It is indeed
 ' an Argument that he had no good Opinion
 ' of that venerable Body; and I speak thus
 ' much, not in Vindication of that Gentle-
 ' man, but on the side of the Clergy, of whom
 ' I am sorry it was said. The Clergy, like all
 ' other Mortals, weaken the Authority which
 ' they really have by reaching at what they
 ' have not. Had their Complaint been, that
 ' Mr. *Molesworth* had turned them to ridicule,
 ' by an Application of Words in Scripture,
 ' they might have expected in a publick Man-
 ' ner to have the Words retracted; but if
 ' they will pronounce a Ludicrous thing a
 ' Blasphemous one, it is every Man's Business
 ' to have Apprehensions in behalf of the Man
 ' who has incurred their Displeasure. Reason
 ' delivered by Clergymen deserves our Atten-
 ' tion above that of all other Men, but Passion
 ' in them ought the most strenuously to be
 ' opposed; and this out of regard to the
 ' great Effects which their good and bad Ac-
 ' tions have upon the Minds of other Men.

' The Commons, who had a right to im-
 ' peach the Lord Chancellor, went into gentler
 ' Methods, and petitioned that he might be
 ' recalled

recalled for the Peace and Safety of the Subjects
 of Ireland. The Representative Body in
 Parliament did no more than a private Man
 might have done, for the Right of Petitioning
 is a Right of every Subject to her Majesty's
 Dominions, as will appear by an Act of
 Parliament recited in a Discourse called the
 CRISIS which I have this Day published.
 But this Method, which was the most gentle
 to the Minister, and respectful to the Queen,
 is treated by the Examiner thus.

*Designing Men are certainly not Safe, nor can
 Faction expect any Peace, when such Honest
 Ministers and Upright Magistrates are Resolute
 and Indefatigable in watching Her Motions,
 and putting a Stop to Her Career. If they are
 Removed, Sedition may then prosper, and Dis-
 cord go on quietly in the Accomplishment of all
 its pernicious Purposes. One of their Honours
 Mr. Mol——h, brings just the same Argument
 against the Clergy, the Church, and Christia-
 nity. They that have Turned the World
 upside down, are come hither also.*

I speak it solemnly, there is no Man in the
 World whom I have any Inclination to op-
 pose or lessen, but as I think his Measures
 are injurious to the Publick. I cannot but
 believe the Examiner may be instructed to
 work this way, and oppose the Sense of the
 Convocation to that of the House of Com-
 mons, to lead to the like Proceedings in En-
 gland, in order to intimidate Members of the
 British

British Parliament on the like Occasions, under Peril of displeasing the Church ; and then running honest Men down with the huddled Cry of *The Clergy, the Church, and Christianity*. When it comes to that, Farewel Parliaments, the glorious British Constitution will soon be no more.

But there is still a Surcumstance in the same Paper of the *Examiner's*, that may have a Consequence still more immediately pernicious, and that is the last Sentence of it ; *Since Her Majesty is to be the last, we hope they will be obliged to own Her for the Greatest and the Wisest of the Stuarts*. I cannot but think this Expression uttered as lamenting in favour of a pretended Stuart, in whose Behalf he sighs, and says, *Since Her Majesty is to be the last*. The natural way of speaking his Sense in a Man who was in the Interest of his Country, had been to say. As Her Majesty without Issue is to be the last—— But whether his Inclinations are for the Pretender or not, I am sure he promotes his Service in a very great Degree, when he endeavours to villify that House of Commons which is now laying a Price upon his Head.

But let the rest of the World do what they please, and defer their Protections against these Evils as long as they think fit, I will postpone all else that's dear to me to the Love of my Country ; and as this is, and I trust in Providence will be my strongest Passion to my Life's End, I will, while it is yet Day, profess and publish the Rules by which I govern my Judgment of Men and Things in the present Conjunction.

Does this Action bespeak such a one a wise Man if he is for the Pretender, a Madman if he is for the House of *Hanover*?

Does this Position open a Way to the Pretender ? Or does it further secure the Protestant Succession ?

These are my Questions, which I make the Test of Men and Opinions ; and if a Man does a Thing that may advance the Interest or Power of the Pretender or his Friends, and can no way do good to the

the House of *Hanover*, he may swear to his last Breath that he is for that House before he shall make me believe him. In like manner, if People talk to me of Hereditary Right, and then follow it with Professions for the House of *Hanover*, which can have no additional Security from the urging of Hereditary Right, I shall no more believe him an *Hanoverian*, than I should think a Man religious who should make a blasphemous Discourse, and close it with the Rehearsal of the Creed.

I speak all this, because I am very much afraid of the Pretender; and my Fears are encreased, because many others laugh at the Danger. I presume to say, those who do laugh at it either do not think at all, or think it will be no Day or Danger to themselves. But I thus easily let go my Fire against the Pretender's Friends, because I think my self a pretty good Judge of Mens Mein and Air, and see what they intend at a Distance. I own I have nothing to say for the Liberty I take now, or the Book I put out to Day, when no body else talks in the same Style, but what the Sailor did when he fired out of the Stage Coach upon Highway-men before they had cried Stand. *Would you have me stay till they have boarded us?*

I am, S I R,

Your most humble Servant,

RICHARD STEELE.

Printed and Sold by J. Carson, opposite the
Golden-Ball, in Christ-Church-Yard, 1714.

THE
ENGLISHMAN.

— *Alicna negotia centum.* Hor.

From Tuesday January. 19, to Thursday January. 21, 1714.

S I R,

I Thank you for inserting a Letter
‘ which was written by a Bro-
‘ ther Englishman of mine born in
‘ *Dublin*; for so was I, and have
‘ passed my Youth in Arms for the Glory
‘ and Honour of the English Name. The
‘ English Protestants of that Kingdom
‘ have, ever since the Settlement there,
‘ behaved themselves in such a Manner,
‘ as might very well have exempted
‘ them from that barbarous Distinction
‘ of being called *Irisb.* Pray, Sir, go on
‘ to shew the Britons that it is not their
G Business

' Business to make narrow their Interests
 ' by alienating those who have as un-
 ' doubted a Title to the Character of
 ' Britons as themselves, at a Time when--

' I thank you for what you have said
 ' in Behalf of the House of Commons.
 ' These honest Men, who are setting a
 ' Price upon the Pretender's Head, while
 ' they are surrounded by a greater Num-
 ' ber of Roman Catholicks that justly are
 ' presumed in his interests, act with so
 ' true an English Spirit, that some People
 ' may very well desist from their Wittic-
 ' cisms on you for writing yourself EN-
 ' GLISHMAN tho' you are supposed
 ' ed to be one that was born in *Ireland*.
 ' Let such narrow Spirits cease their Jea-
 ' lousy, and leave the Appellation of *En-*
 ' *glishmen*, which they have disclaimed, to
 ' those who are proud of it, among whom
 ' is,

S I R,

Your most obliged humble servant,

Anglo Hibernus.

Robin's Coffee-house Exchange-Alley.

S I R,

' I Stood by just now, when a Fellow
 ' came in here with a Tar Neck-
 ' cloth

' cloth, and address'd himself to one of
 ' the Boys who waits in the Room. I
 ' observed this Waiter to be his Man of
 ' Business, whom he consult'd on the
 ' great Occasion of being possess'd of four
 ' Tickets in the Queen's Lottery. The
 ' Boy ask'd him with a Sneer, Whether
 ' Number such a thing was among his
 ' four? Yes, said the Sailor, it is. Then
 ' Sir, reply'd the Boy, you are worth Ten
 ' thousand Pound. The Sailor look'd a-
 ' gain on his Ticket, and ask'd the Wait-
 ' er, Are you sure of it, that what you
 ' speak is the Number? He reply'd, Yes.
 ' Without any Emotion in the World he
 ' pulled out of his Pocket an Half-Crown
 ' and a Six pence: This is all I have about
 ' me, said he, take that, (giving the Boy
 ' the Half-Crown) I will come another
 ' time and give you more for your good
 ' News. The Man went away with the
 ' Mein of a Man who had never been
 ' worth less, and yet seem'd very far
 ' from an Insensible.

' This Was as great an Incident as could
 ' happen to a Man, and his Behaviour up-
 ' on it may affor'd a good deal of Specu-
 ' lation and Chat to the Town.

• If

' If it be an hard thing to bear good
 ' Fortune which has cost a Man half his
 ' Life to arrive at, how difficult is it to
 ' bear its coming upon a Man in an In-
 ' stant? I would have you take Occasion
 ' from this Circumstance to admonish
 ' those little Spirits, who are exalted with
 ' the Distinction of Fortune, that they
 ' learn of this plain Man Wisdom and
 ' Equanimity. For indeed Men usually
 ' learn only to talk wisely, and act with
 ' good Appearances, without settling up-
 ' on the Heart any Principles of Modera-
 ' tion and Equality of Soul, to behave de-
 ' cently upon uncommon Emergences. I
 ' speak it sincerely, I had much rather
 ' have his Temper than his Fortune; for
 ' had it happened to me, alas I should
 ' have given it, like a Slave as I am, to a
 ' Woman who despises me without it.
 ' Hang her, however, I wish I had it for
 ' her sake.

I am, S I R,

Your most humble Servant,

James Foudling.

' This Accident in the above Letter
 ' makes me run over all the Adventures I
 have

have any where read that have charmed me with the Discovery of a calm Spirit. The last that I have observed in Books was the Carriage of the Duke of Somerset in the Reign of *Edward VI.* When he was passing to his Execution, many little Tumults and false Alarms of Reprieves and Pardon happened in the Multitude upon every Noise that is usual on such Occasions. The Duke remained wholly unconcerned, and, the Historian tells us, spoke thus. *I have often looked Death in the Face upon great Adventures in the Field, he is now no Stranger to me; and among all the vain Mockeries of this World I repent me of nothing more than in esteeming my Life more dear than I should. I have endured the Hate of great Persons; so much the more dangerous, because unjust: I have incurred Displeasure from Inferiors, not always for any great Faults of my own, (albeit I was never free) but for giving way to the Faults of others. And now being constantly resolved, I neither fear to die, nor desire to live; and having mastered all Greif in my self, I desire no Man to sorrow for me.*

SIR,

S I R

' I Am in very odd Circumstances, if
 ' there be that Danger you talk of
 ' about Popery. I am the Son of a Cler-
 ' gyman, who, thought a younger Bro-
 ' ther, has purchased a very good Estate:
 ' His eldest Brother has a very large one,
 ' and a younger than himself is very rich
 ' in Money. Now if the Times should
 ' so turn that I should become no Body's
 ' Son, but *Filius Populi*, as the Law calls
 ' the Spurious Boy, my Father's Brother's
 ' Children are my Father's Nephews, but
 ' I am nothing at all a kin to their Fa-
 ' thers. My Sister last Week was to have
 ' been Married with half her Portion
 ' down, and half a Year hence: But her
 ' Lover, who is one of your Bargaining
 ' Admirers, desired all down and pretend-
 ' ed to give no other reason but that the
 ' Demolation of the Harbour of *Dunkirk*
 ' is put off, and that there is some Sea
 ' Preparations making as if for some Ex-
 ' pedition by the French.

I am, &c.

S I R,

' I Observe you take abundance of Pains
 ' about the *Examiner*, which I af-
 ' sure

' sure you I am not a little concern'd at:
 ' If you think it worth your while to
 ' meddle with him at all, give us a whole
 ' Paper upon him, by way of an Impartial
 ' Critick upon his Writings and his Be-
 ' haviour since he first appeared. Pray
 ' do this, and let us hear no more of him
 ' at least from you; for indeed he is not
 ' a proper Adversary to be engaged by an
 ' Honest Man. The Creature is so a-
 ' bandoned to all Sense of Shame or Hon-
 ' our after being provoked to answer to
 ' so many Facts, of which he takes no
 ' notice.

Your Most Humble, &c.

S I R,

' I Am a Man that do not much trou-
 ' ble my self about Business, and
 ' am lately come to Town. But
 ' before I engage in the Town Contro-
 ' versies, pray explain sincerely to me,
 ' what do they mean by *Whigg* and *Tory*?
 ' This I find absolutely necessary to be
 ' understood, before a Man can wet his
 ' Lips; therefore pray be speedy, other-
 ' wise I shall have my new Cloaths made,
 ' and come abroad out of the Fashion,
 ' and be of neither Party, which is be-
 ' ing

ing no body at all. I will chuse my
 Party by your Advice ; for though we
 know what you are, we think you an
 indiscreet honest Fellow that will not
 be partial. You may be sure I will make
 Allowances for the Byass your Inclina-
 tions give you in forming my Judgment;
 but pray make hast, for I hate this
 neutral State, and long to be warm and
 know a little in the World.

Yours,

Adam Claydust.

ADVERTISEMENT.

THIS is to give Notice, That there is
 to be Sold at *Richard Lamb's in Hammond-*
Lane near Church-Street, Right good Brunswick
Mum, at Two Shillings per Gallon.

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 the Printer hereof.

Printed and Sold by *J. Carson,* opposite the
Golden-Ball, in Christ-Church-Yard. 1714.

T H E E N G L I S H M A N .

*— Little Villains must submit to Fate,
That great ones may enjoy the World in State. Disp.*

From Thursday January 21, to Saturday January 23, 1714.

ALL the great Evils which torment the Life of Man, are owing to that accursed Quality, Affection, or Disorder of the Mind called Ambition. Many noble Natures are from Age to Age seduced by it, and the Heart into which it once enters will soon bid adieu to every thing that is God like, and insensibly receive into their Place diabolical Instigations and Resentments.

I have often thought, that a Genius great enough (accompanied with a Spirit sufficiently resolute) to put this Vice in a ridiculous Light, would be of infinite Benefit to the World. It is not indeed to be imagined that any thing could reform a Mind already infected with it, but from stating and rectifying the Notion

of what is Praise-worthy, the younger World might be saved from falling into so mordinate a Passion. Till such a Genius rises in the World, every Man that wishes well to the Publick, should do what he can in opposition to a Temper of Mind which is the Pest of humane Society.

Let us attempt a Description of this unhappy Passion: *Ambition is the Desire or Preheminence, without Regard to the Means, whether just or unjust.*

Whoever considers attentively the Actions of those who are called ambitious, must allow that their Lives are governed by a greater Respect to their Fame than to their Virtue. When Men have gone thus far, the Appearance which they make in the Eye of the Vulgar soon grows more valuable, than the Opinion which is conceived of them in the Eyes of the Good. To this, Ostentation, Vanity, Equipage, Ceremony, and all the mechanick Arts of purchasing and preserving Esteem, owe their Being; and Fools and Knaves who can partake and divide these amongst them, will never be out of Countenance for want of the Esteem of innocent Men, who cannot rival them in the outward Show and Mode of the World.

When Ambition, as I have about described it

it, enters the Heart of a Prince, there will never be wanting Crowds of those who would be subservient to it, and ready to call it by the specious Name of *The Thirst of Glory*.

The Recital of the dreadful Ravages and Havock which have been made in the World by this false Opinion, would compose a Sence too terrible to be born by the Imagination, But there is a Man living, who, from the Thirst of an unjust Fame, has spilt a greater Quantity of the Blood of his Contemporaries, than any other of the Sons of *Adam* since *Cain*, who was the first of the Ambitious.

The next to that great Person in Glory, are those (if there are any such) who prevented the Vengeance of Mankind against him.

But let us turn our Thoughts from those who have had Abilities and Opportunities to make such general Disasters, and consider, for the Use of common and low Life, Criminals of lower Order.

As my Paper appears no less than thrice a Week, I am frequently presented with Books as they come out, in order, I suppose, to be their Publisher in a Degree a little more eminent than my trusty Friend *Ferdinando Burleigh*.

I had this Day sent me two Volumes under the remarkable Title of, *The History of the Lives of the most noted Highway-men, Foot Pads, House-breakers, Shop-lifts, and Cheats of both Sexes in and about London, and other Places of Great-Britain, for above fifty Years last past; wherein their most secret and barbarous Murders and unparallell'd Robberies, notorious Thefts, and unheard of Cheats, are exposed to the Publick.* By Capt Alexander Smith. In two Volumes. The Second Edition London: Printed for J. Morphew near Stationers Hall, and A. Dodd without Temple bar. 1714.

I have not had Time to persue this curious Piece of Biography; but indeed my Curiosity is extremely raised by a Table of all the memorable Passages contained in this History. In turning it over, I cast my Eye upon such instructive Contents as these.

Du Vall, a Highway man.

Du Vall's Jest on a Romish Priest:

Du Vall dancing with a Lady, made her Husband pay the Fidler.

Du Vall by a strange Device got an Hundred Pounds at a Country Wake.

Du Vall turned Alchymist.

Du Vall hanged at Tyburn.

Du Vall lay in State.

Du Vall's Speech.

Dick Hughes, a House-breaker.

Dick

Dick Hughes *trick'd by Jo. Haynes.*

Dick Hughes *hanged at Tyburn.*

Dick Hughes *anatomiz'd.*

Then the Heads of Chapters.

Patrick O Bryan, *Ravisher and Highwayman.*

Tom Jones, *a Highwayman.*

Jack Bird, *Murderer and Foot-Pad.*

Andrew Bains, *a Foot-Pad.*

Nan Harris, *a Shop-lift.*

Royal Sovereign, *a Filt, (so called) bites Stephen Bunts a House-breaker.*

Shrimpton *asks the Hangman an odd Question.*

There is a Satisfaction to Curiosity in knowing the Adventures of the meanest of Mankind; and all that I can say in general of these great Men in their Way, recorded by Capt. *Smith*, is, that I have more Respect for them than for greater Criminals, who are described with Praise by more eminent Writers.

Du Vall and others, whose Lives are written by the Learned Captain *Smith*, discover in many of their Actions that they have a remaining Sense of Honour. I shall not expatiate upon this Subject, but conclude this Paper with Reflections of an Author whom I do not think fit to name, who upon the Subject of Fame has it thus:

Not only such who would recommend themselves by great Actions and liberal Arts, but even the lowest of Mankind and they who have gone out of the Road, not only of Honour, but also common Honesty, have still a remaining Relish for Praise and Applause. For you may frequently observe Malefactors at an Execution, even in that Weight of Shame and Terror, preserve as it were a Corner of their Souls for the Reception of Pity, and die with the sturdy Satisfaction of not appearing to bend at the Calamity, or perhaps desert their Accomplices, by the Sacrifice and betraying of whose Lives we frequently see they might have saved their own. By which last Instance (that the basest Men have still something punctilious to them) we may observe that the Sense of Fame and Conscience is never quite killed ; but that when we are come to the worst, we have only carried them into another Interest, and turned our Gratification that way only to different Objects. Nor can it be imagined that the Love-Histories we daily hear young Fellows relate of the Favours and Fondness of debauch'd Women to them, can be all that time designed for a Self-Accusation. Nor their idle Mind have only shifted their Sense of Things ; and though they glory in their Shame, yet still they glory.

What then must Men do to make themselves easy in this invincible Passion ? Or how shall they possess a thing that is of so inconsistent a Nature, that if they will be Master of it they must shun it ? For if they speak to their own Advantage, or suffer another

another to do it to them, they are equally contemptible. Thus they spend their Lives in Pursuit of an even absent Good; and yet though Applause must never come quite home to them, they are it seems miserable, except they are conscious that they have it. Now if every Heart lies open to it, that Heart that is most passionate of it must be in eternal Anxiety to attain it, though that very Love frequently leads to the Loss of it; for when our utmost Bliss is placed in this charming Possession of Praise and the World's Opinion of our Accomplishments, a Flatterer needs no more in attempts upon Mens Honesty and Womens Chastity, but their being convinced their Crimes may be a Secret; so easily, alas are both Sexes led by Admiration into Contempt.

To rectify therefore and adjust our Desires in this Kind, we have the other concomitant Motive of living Conscience, or the Knowledge and Judgment of what we are doing, which in the Voyage of Life is our Ballast, as the other is our Sail. But though Fame and Conscience, like Judge and Criminal, are thus placed in us, they will have an Understanding, and go into each other's Interest, except there is a superiour Court in which both may be examined.

ADVERTISEMENTS.

THIS is to give Notice, That there is to be Sold at *Richard Lamb's* in *Hammond-Lane* near *Church-Street*, Right good *Brunswick Mum*, at Two Shillings per Gallon.

THIS is to give Notice to all Gentlemen and others, That Advertisements will be inserted in this Paper, as often as Publish'd, which will be (*at least*) Three times a Week; if not hindred by *English* Packets not coming in, at reasonable Rates, by the Printer hereof.

Printed and Sold by *J. Carson*, opposite the *Golden-Ball*, in *Christ-Church-Yard*. 1714,

Vol. II.

Numb, 49:

THE ENGLISHMAN.

— *Romanam condere gentem, Virg.*

From Saturday January. 23, to Tuesday January. 26, 1714

S I R,

I Am one of the unfortunate Courtezans about this Town, who live by exposing my Person to Rakes and Libertines. You will not, perhaps, believe it, but many of us have much Remorse for our Practices, and are unable to throw off all Sense of Religion and Virtue. Under this Circumstance I, among many others, have lately been converted to the Roman-Catholick Faith, but have not for some Months been at Confession, by Reason of a Cheat lately put upon me by a Sailor. This Customer of mine observing

I

by

' by some Moveables about my Cham-
 ' ber, that tho' I praſiſed this kind of
 ' Life I was a Nun in my Heart, told me
 ' he could make me a Preſent that would
 ' ſave me from the Trouble of all Con-
 ' feſſions hereafter, and keep me harmleſs
 ' againſt all Sin and Wickedneſs till I was
 ' too old to offend any longer. You may
 ' believe I was not a little delighted with
 ' the Offer, and at the Cloſe of the E-
 ' vening next Day he came into my Lodg-
 ' ing with four or five Quire of Paper un-
 ' der his Arm, which he told me were
 ' Bulls from the Pope for the Pardon of
 ' ſuch Sinners as ſhould be poſſeſſed of
 ' them. My Lover belonged to one of
 ' the *Briſtol* Privateers, and many hun-
 ' dred Bails of theſe Indulgences having
 ' been taken out of a Spaniſh Ship, and
 ' uſed by the Hereticks for careening the
 ' Ship, my Mariner had ſaved and hid
 ' the Preſent he made me; but alas! be-
 ' ing kept all laſt Week by a Gentlemen
 ' who is a profound Scholar, and of my
 ' own Religion, he tells me that the In-
 ' dulgences being ſtolen, and not honeſtly
 ' paid for to the Uſe of the Pope, I am
 ' as great a Sinner as if they were blank
 ' Paper

' Paper. My Confessor is a young Man
 ' and not over severe, but generally con-
 ' vinces me that my Sin is venial, after
 ' the same Manner that an eminent and
 ' good-natured Surgeon in this Town
 ' made me understand he had perfectly
 ' cured me. You would extremely ob-
 ' lige me if you would give me your O-
 ' pinion upon the above Case: In giving
 ' your Judgment. I desire you to have
 ' an Eye upon my Circumstances and
 ' Livelihood, and consider that we cannot
 ' turn Protestants without becoming still
 ' more miserable Sinners.

I am,

S I R

Your most humble Servant,

Obedience Passive.

S I R,

' Take the main Design of your Pa-
 ' per to be the Recommendation of
 ' publick Spirit, Every one makes
 ' Observation, according to his Education
 ' or Temper. Give me Leave therefore,
 ' who do not concern my self with my
 ' Superiours, to say something in Behalf
 ' of Inferiours. People overlook those
 ' below

below them, as if they were of another
 Species; but that is not natural to me :
 And indeed it is for want of Reflection
 that Men do not observe that the Pre-
 servation of others is every Man's Inter-
 est. What gives me the utmost Offence
 is the Numbers of Boys and Girls
 whom you see at the Corner of every
 Street, with Brushes and other Utensils,
 soliciting the Passages to have their
 Shoes cleaned. It is shameful that
 Power and Authority is not employed
 for the Relief and Education of these
 unhappy Creatures. I have in one
 Morning's Walk reckoned an Hundred
 and fifty of them, Boys and Girls
 mingled, though at the Age of Puberty,
 and hardly distinguishable by their Rags
 of what Sex. Is it no one's Business to
 enquire how this may be redressed?
 Who cannot discern, that here are a-
 mong them hardened Villains and aban-
 doned Prostitutes under the Age of
 Fifteen, add those of Ten and Twelve
 emulating their Impudence? Can any
 thing be more melancholy than this
 Consideration? Or ought any honest
 Man, and a Lover of the Publick, to
 enjoy

' enjoy his own Fortune; without contri-
 ' buting all he can to the rescuing so
 ' great a Part of the Species from Po-
 ' verty and Shame, if not from Hell and
 ' Perdition? I leave to you to enforce
 ' this to your Readers, and am.

Your most humble Servant.

S I R

' **I** T is with great Greif and Indignation
 ' that I find (notwithstanding all
 ' your Admonitions to his Patrons) the
 ' *Examiner*, still going on in the same vile
 ' Road of Scandal and Ribaldry. If he
 ' thinks to revive the Custom of Court-
 ' Fools, I desire you would let him and
 ' his Protectors know there are other Pu-
 ' nishments besides the Discipline of the
 ' Whip, and that he will not be the first
 ' Fool in a Livery that has had his Party
 ' colour'd Coat stript over his Ears, and
 ' been dismiss'd from all Service for
 ' *Scandalum Magnatum*. I will transcribe
 ' the Order at length, that no one may
 ' say Punishment is deterred for want of
 ' Precedent.

At

At Whitehall, the 11 of March, 1637.

Present | The King's most Excellent Majesty,
 Lord Archbishop of Canterbury,
 Lord-Keeper,
 Lord-Treasurer, &c.

It is this Day ordered by his Majesty with the Advice of the Board, That Archibald Armstrong, the King's Fool, for certain scandalous Words of a high Nature spoken by him against the Lord Archbishop of Canterbury's Grace, and proved to be uttered by him by two Witnesses, shall have his Coat pull'd over his Head, and be discharged of the King's Service, and banished the Court; for which the Lord Chamberlain of the King's Household is pray'd and required to give Order to be executed, and the same was executed accordingly. Vide Rusworth's Collections, Vol. II Pag. 471.

' I cannot help observing that (though
 ' Archibald Armstrong's Punishment was
 ' very just) his Crime comes infinitely
 ' short of the Examiner's. He had his
 ' Coat pull'd over his Ears for abusing one
 ' Bishop, this other Fellow has libell'd
 ' above half the Hierarchy. The first
 ' Wretch's

Wretch's Spleen was confined only to
 one great Man, the second to a whole Set
 of Patriots and Ministers, such as per-
 haps never before bless'd a Nation. The
 first was convicted by only two Persons
 a whole Kingdom is Witness of the Scan-
 dal of the second.

If this Hint should prove ineffectual,
 and he continue to scribble on, I would
 advise him in his next Whig *Personæ*
Dramatis, to regulate and leave out some
 of the Attendants, lest some People
 should mistake them for a Set of Heroes
 of his own immediately succeeding the
 first upon the Stage.

I am, S I R,

Your Well wisher and humble Servant,

To the ENGLISHMAN.

S I R,

Jan. 23, 1713-14.

I Send you this to thank you for your Paper
 of this Day. With one Sentiment in
 it I was particularly pleased, and am oblig-
 ed to you for making me understand that
 Cain was the first of the Ambitious. Upon
 reading this I turned to the fourth Chapter
 of *Genesis*, and read the History of him
 who first hated another for no other Reason
 but excelling him. Superiority in Virtue
 is

' is the most unpardonable Provocation that
 ' can be given to a base Mind, it killed natural
 ' Love in *Cain*, and, as you have observed,
 ' Ambition never fails to do it in all his Fol-
 ' lowers.

' There never were greater Instances of it
 ' than in the present Age, and in our Nation.
 ' Some Men have been odious to others for
 ' no other Cause but from the Success of their
 ' Actions. In this Circumstance they are
 ' stung with the unjust Indignation which in-
 ' spired their Predecessor *Cain*, and they im-
 ' medately meditate to destroy the Men whose
 ' virtues are too great for their Imitation.
 ' Innocence is too amiable to be beheld without
 ' Hatred, and it's a secret Acknowledgment
 ' of Merit which the Wicked are betrayed
 ' into, when they pursue good Men with
 ' Violence. This Behaviour visibly proceeds
 ' from a Consciousness in Men that other Pec-
 ' ples Virtue upbraids their own want of it ;
 ' and the Ambitious who are never honest,
 ' know no other way to keep themselves in
 ' Countenance, but by destroying the Opinion
 ' that there is any such thing, as Truth in the
 ' World. I recommend this last Thought to
 ' your Consideration, and am,

S I R,

Your most humble Servant,

THE ENGLISHMAN.

*Wine fills the Venis, and Healths are understood
To give our Friends a Title to our Blood;
Who naming me, doth warm his Courage so,
Shews for my Sake what his bold Hand would do.*

Waller,

From Tuesday January 26, to Thursday January 28, 1714.

After I have said that the following Letter alludes to an Edition of a Discourse printed in Ireland, and that in the same Discourse reprinted for J. Roberts near Warwick lane, he will find the Assertions fairly quoted, but in different Pages, I shall entertain the Reader this Day with nothing further but what is contained in the following important Letter.

To the ENGLISHMAN.

S I R,

Dublin, Jan. 15, 1713 14:

I Take the Liberty to send you my Thoughts on the Discourse published the 4th of November, 1713, by the Bishop of Cork, of the Sinfulness of drinking in common Conversation

K

to

to the Memory of King *William*.

His Lordship allows that the Memory of a Benefactor and a good Prince may be perpetuated by erecting Statues, &c. and p. 5 of his Discourse he owns King *William* of glorious Memory to be the Instrument in the Head of God of bringing about the Revolution, by which he agrees a mighty Deliverance was wrought for us from arbitrary Power, Popery, and Slavery: But insists, p. 7, that drinking in common Conversation to that glorious Memory is sinful, and for Proof thereof, alledges that drinking to the Memory of a Person dead is the most profound Mystery of the Gospel and Foundation of Christianity, and that we drink to it in the Sacrament of the Lord's Supper; and p. 13, 20, 22, and 31, insists, that drinking to the Memory of the Dead is now made the most solemn Act of Worship and Adoration, and labours to prove that the receiving the holy Sacrament in the Cup is drinking a Health and quotes the Original, &c. to that End.

Now I conceive his Lordship prophanes the holy Institution of the blessed Sacrament of the Body and Blood of the holy Jesus, by publishing to the World, that it is of the Nature of a Health commonly drank in Conversation, and that in that Sacrament we drink to a Person dead.

I absolutely deny that the Sacrament is any

any way like our common Healths, and I
 take it to be a Prophanation of that holy
 Ordinance so much as to think so; nor is
 it a Remembrance of the Dead, nor drink-
 ing to the Memory of the Dead, which to
 alledge, I think, is horrid: For Christ Jesus
 is alive sitting at the right Hand of God in
 Glory, and we are commanded by his Insti-
 tution to receive that holy Sacrament in Re-
 membrance of his Death and Passion, and
 the frequent receiving thereof is commanded
 by the Church, to perpetuate the Memory
 of the great Blessings conveyed to us by the
 Death and Passion of the holy Jesus till
 his coming to Judgment, and not
 to drink to the Memory of the Death.
 And our Faith in Christ Jesus cru-
 cified is our Sheet Anchor by which we
 hope for Salvation, tho' the Bishop, p. 35.
 seems to put our Hopes of Salvation upon
 another Foot, viz. on receiving that holy
 Sacrament; for in his addressing to all plain
 Christians he has these Words, *I ask any
 plain sincere Christian of the Laity who hopes
 for Pardon and Salvation by that Sacrament, &c.*
 Now if his Lordship will but take the right
 Meaning of all Persons who drink that
 Health, his Argument is at an End, and the
 Foundation falling, the Spuerstructure must
 of Course come to nothing. He insists that
 all who drink the glorious Memory of
 King William drink to a dead Prince, or in
 Memory of a dead Prince,

' Now I deny any one drinks to the dead
 ' Prince; but when I drink to the glorious
 ' Memory of King *William*, I mean here is
 ' Health to all those who love and honour the
 ' Memory of King *William*, who when alive
 ' was the Instrument in God's Hand to de-
 ' liver me and the Protestants of this King-
 ' dom from arbitrary Power, Popery, and
 ' Slavery, and was instrumental by the same
 ' good Providence to restore me and all Irish
 ' Protestants to our Houses and Lands, and
 ' therefore by a private Ejaculation I heartily
 ' thank God for it even at that Instant. And
 ' I beleive all who drink that Health drink it
 ' in the same Sense that I do; and this way
 ' of drinking in common Conversation has
 ' no Semblance to the holy Sacrament, nor
 ' can it be compared thereto, in my Opinion,
 ' without horrid prophanation.

' I believe his Lordship will not say but I
 ' may give God Thanks for that great De-
 ' liverance, and remember the Instrument
 ' that brought it about, for he allows the
 ' Righteous shall be had in everlasting Re-
 ' membrance; and there is no way so inno-
 ' cent, in my Opinion, to remember that
 ' great and good Man, as in common Conver-
 ' sation, when Friends meet to be chearful
 ' to remember their Benefactor.

' His Lordship proposes an annual ringing
 ' of Bells or erecting Statues to perpetuate the
 ' Memory of this great good Man, instead of
 ' drinking

ing to his Memory. Now to this End every considerable Town in *Ireland* ought to put up a Statute ; and should they do so in Thankfulness to God for their great Deliverance by his Instrument King *William*, to adorn the *Figuer* the City of *Cork* would probably put up the Effigies of that great Prince in the most noted Place, and place the Duke of *Grafton* (who lost his Life at that Siege) on his right Hand and the Duke of *Marlborough* (who took the Town from the Irish) on his left Hand. And should this Proposal of the Bishops be complied with, I can without Breath of Charity suspect it would give great Uneasiness to a Party, and that even his Lordship would not like the Advice he had given ; and that then the Cry would be, Images were put up for the common and the ignorant People to worship.

His Lordship is pleased to insinuate, that besides the Sinfulness of the Act, the Health is drank with a disloyal and factious Design, and that it has a Tendency to lessen the Esteem we ought to have for our truly pious and glorious Queen : And insinuates unjustifiable Views in the Promoters of this Health, and that they fail in their Duty to Her Majesty, and turn all Demonstrations of regard and Honour to a Monarch in the Grave ; and that all their Thankfulness is for the Blessings to this Nation to the Year 1702, thereby intimating that they are not thankful for the Blessings of this Reign. And

And after all, he admits he cannot prove these heavy Charges of Disloyalty, but guesses at them, and he owns they disclaim all factious and rebellious Designs in it; and yet after he has thrown so much Dirt on them, he says he must leave it to their own Consciences and the last Judgment, when the Secrets of all Hearts shall be revealed.

Now if the Bishop will lay his Hand upon his Heart, and examine the Secrets there, he may possibly find that too great an Inclination one way betrayed him to transgress the Rules of Charity; and I appeal to all the learned and pious Clergy, even to those who first heard that Discourse, whether this heavy Censure and Charge of the Bishop's without Proof, be agreeable to that Love and Charity commended by our blessed Saviour recommended by the Apostles, and earnestly press'd from the Pulpit to be practis'd by all. If any should be so censorious as to pronounce that his Discourse was published with Views not appearing in the Words thereof, and with an Intent to obliterate the Memory of King *William*, he would think himself hardly used; and why should not he do as he would be done by? Surely he is not above that Precept.

But I am satisfied and convinced in my Conscience, that those who drink that Health are thankful to God not only for the great Deliverance wrought by the Revolution, but also for the great Blessing of

placing Her most Excellent Majesty Queen *ANNE* on the Throne instead of the Pretender, and the particular great Blessings we have enjoyed since she ascended the Throne particularly her great Charity and Bounty to the Clergy of *England and Ireland*, her great and glorious Work of the Union, her great and successful Prosecution of the War, till she made her Enemies want a Peace. And these were particular Blessings, which we may say were reserved by Providence to be convey'd to us by Her Majesty, as the Revolution was by King *William*. But that Prince's Affairs after he ascended the Throne were so intrangled with Oppositions at Home, that he could do no great Thing during his whole following Reign; therefore he is not commemorated for any great thing done by him whilst King, but in Honour to his glorious Labour against the stream unto his Life's End; but as he was the Instrument in the Hand of God to bring about that Revolution which delivered us from Arbitrary Power, Popery, and Slavery: And I hope we shall never hear of nor see another Revolution, and I am sure all those who drink that Health are truly loyal to Her Majesty, and will with their Lives and Fortunes oppose all who shall attempt to disturb Her Majesty or Her Government in Church or State.

This Discourse has something in it that may lead to the most dangerous Consequences. It is unhappy that less hurtful Methods were not to be thought of (to prevent this way of Drinking, if it be a Fault) than comparing an Act in the Flush of Temper and in the Gaiety of Spirit, to an Act which we are not to perform but after the most solemn Contrition and this Act too a Fundamental in Religion.

I forget whether it was in the Time of the *Tatler* or the *Spectator* that the Learned *Dodwell* was animated upon for his Book, wherein he seemed to make the Immortality of the Soul dependant on the Clergy. Many Instances there are wherein Persons, even in holy Orders, (which indeed Mr. *Dodwell* was

' was not) have stood unconcerned, when that was
 ' essential to Religion and Piety has been apparently
 ' attacked, but have expressed the utmost Indignation
 ' at the same time at the ill Treatment of the Church.
 ' Will not such Proceedings give those who are not
 ' extremely Orthodox Suspensions that Morality and
 ' Piety have no Place in their Care, when Men talk fu-
 ' riously of the Church.

' I should be very loth to see you fall with too par-
 ' ticular a Severiy upon this Errour of a Man who
 ' has it in his Power, by a very happy Eloquence in
 ' the Pulpit, to make Reparation for this hazardous
 ' Step; but shall think very meanly of you, if you are
 ' intimidated, for fear of the Illwill of Men of secular
 ' Views among the Clergy, from giving this a Place in
 ' your Paper.

' I appeal to you here, not as I believe you a Willi-
 ' amite but as I believe you are a Christian, take it for
 ' granted, that if you think what I have abovemention,
 ' ed just, you will very much err against the Faith
 ' of Christianity if you suppress it I wish it were pos-
 ' sible your Publication of it, and its being spoken
 ' of in a Paper wherein there are sometimes Subjects of
 ' Raillery, may reduce the Matter as it stood before
 ' the Bishop's Se mon, that Things sacred and prophane
 ' may not be huddled from the Gravity of his Character.
 ' If you can prevent this you will make some Amends
 ' for the Levity of your own.

I am, Sir, your most humble Servant,
 Erasmus Dublinensis

Printed and Sold by J. Carson, opposite the
 Golden-Ball, in Christ-Church-Yard. 1714.

THE ENGLISHMAN.

*Hæc finis Priami fatorum: hic exitus illum
Sorte tulit, Trojam incensam & prolapsa videntem
Pergama, tot quondam populis terrisque superbum
Regnatorem Asia; jacet ignes litore trunsum,
Avulsamque humeris caput, & sine nomine corpus.*
Virg.

From Thursday January 28, to Saturday January 30, 1714.

THE Verses which I have placed at the Head of this Paper have been shewn to me, as being those which King Charles I, of blessed Memory, dipped into and first cast his Eye upon in a Conversation with my Lord Clarendon and my Lord Falkland upon the Superstition paid to Virgil's Writings. It has been said that the Words of that Author point out the Fate of the Person who shall take up the Book, and expect the first Verses his Eye shall meet with to be significant of his future Fortune. These remarkable Lines

L

that

that related to the Fall of this excellent Prince are translated by Sir John Drubham as follows.

*Thus fell the King, who yet surviv'd the State,
With such a signal and peculiar Fate.
Under so vast a Ruin, not a Grave,
Nor in such Flames a Funeral Fire to have:
He whom such Titles swell'd, such Pow'r made
To whom the Sceptres of all Asia bow'd, (proud,
On the cold Earth lies th' unregarded King,
A headless Carcass, and a nameless Thing!*

It would be an Insensibility in an ENGLISHMAN to entertain the Town with any thing foreign to this Subject on this Day, which is the Anniversary on which we ought for ever to lament with the deepest Contrition the inhuman Tragedy which was acted upon it.

When we consider the cruel Restraint which his Murderers put upon him, and the little Assistance which he could have from Arguments of consolation given by others, we cannot enough admire that Greatness of mind and heroick Fortitude which the King exerted in defence
of

of his own Authority, and the Liberties of his Subjects.

As this Paper is principally designed as an Incentive to the Love of our Country, and a due Zeal for the Laws and Liberties of it, there cannot be a greater Example of that generous Zeal, than in the Person of this great Prince, who alone opposed with so undaunted a Magnanimity the Destroyers of them, insisting upon the Illegality of the Proceedings of those Rebels and Betrayers with no less a Testimony than that of laying down his very Life.

The most reasonable Method of awakening our Sorrow, and bringing us to a just understanding of the Heinousness of that dreadful Offence committed on this Day, is to give a Character of the Sufferer.

My Lord *Clarendon* has done it with great Judgment.

‘ That Posterity may know (says that
‘ noble Historian) the inestimable Loss
‘ which the Nation then underwent, in
‘ being

being deprived of a Prince whose Example would have had a greater Influence upon the Manners and Piety of the Nation, than the most strict Laws can have; to speak first of his private Qualifications as a Man, before the Mention of his Princely and Royal Virtues, he was, if ever any, the most worthy of the Title of an honest Man; so great a Lover of Justice, that no Temptation could dispose him to a wrongful Action, except it was so disguised to him that he believed it to be just. He had a Tenderness and Compassion of Nature, which restrained him from ever doing a hard-hearted Thing: And therefore he was so apt to grant Pardon to Malefactors, that the Judges of the Land represented to him the Damage and Insecurity to the Publick that flowed from such his Indulgence; and then he restrained himself from pardoning either Murders or Highway-Robberies, and quickly discerned the Fruits of his Severity by a wonderful Reformation of those Enormities. He was very punctual and regular in his Devotions; he was never known to enter upon his

Recreations

‘ Recreations or Sports, though never so
 ‘ early in the Morning, before he had
 ‘ been at publick Prayers; so that on
 ‘ Hunting Days his Chaplains were bound
 ‘ to a very early Attendance, He was
 ‘ likewise very strict in observing the
 ‘ Hours of his private Cabinet Devo-
 ‘ tion, and was so severe an Exacter of
 ‘ Gravity and Reverence in all Mention
 ‘ of Religion, that he could never endure
 ‘ any light or prophane Word, with what
 ‘ Sharpness of Wit soever it was covered:
 ‘ And though he was well pleased, and
 ‘ delighted with reading Verses made up-
 ‘ on any Occasion, no Man durst bring be-
 ‘ fore him any thing that was prophane
 ‘ or unclean; *that kind of Wit had never*
 ‘ *any Countenance then.* He was so great
 ‘ an Example of Conjugal Affection, that
 ‘ they who did not imitate him in that
 ‘ Particular durst not brag of their Liber-
 ‘ ty; and he did not only permit, but
 ‘ direct his Bishops, to prosecute those
 ‘ scandalous vices in the Ecclesiastical
 ‘ Courts, against Persons of Eminence
 ‘ and near Relation to his Service.

‘ His kingly Virtues had some Mixture
 ‘ and

and Allay, that hindered them from
 shining in full Lustre, and from pro-
 ducing those Fruits they should have
 been attended with. He was not in
 his Nature very bountiful, tho' he gave
 very much. This appeared more after the
 Duke of *Buckingham's* Death, after
 which those Showers fell very rarely ;
 and he paused too long in giving, which
 made those to whom he gave, less sen-
 sible of the Benefit. He kept State to
 the full, which made his Court very
 orderly, no Man presuming to be seen
 in a Place where he had no Pretence
 to be. He saw and observed Men long,
 before he received them about his Per-
 son ; and did not love Strangers, nor
 very confident Men. He was a patient
 Hearer of Causes, which he frequently
 accustomed himself to at the Council-
 board, and judged very well, and was
 dextrous in the mediating Part ; so that
 he often put an end to Causes by Per-
 swasion, which the Stubbornness of Mens
 Humours made dilatory in the Courts
 of Justice.

He was very fearless in his Person,
 but

' but in his riper Years not very 'enter-
 ' prising. He had an excellent Under-
 ' standing, but was not confident enough
 ' of it; which made him oftentimes
 ' change his own opinion for a worse,
 ' and follow the Advice of Men that did
 ' not judge so well as himself. This made
 ' him more irresolute than the Conjun-
 ' cture of his Affairs would admit; if he
 ' had been of a rougher and more im-
 ' perious Nature, he would have found
 ' more Respect and Duty; and his not
 ' applying some severe Cures to approach-
 ' ing Evils, proceeded from the Lenity
 ' of his Nature and the Tenderness of
 ' his Conscience, which is in all Cases of
 ' Blood made him chuse the softer way
 ' and not hearken to severe Councils, how
 ' reasonably soever urged.

' To conclude; He was the worthiest
 Gentleman, the best Master, the best
 Friend, the best Husband, the best Fa-
 ther, and the best Christian that the
 Age in which he lived produced: And
 if he were not the greatest King, if he
 were without some Parts and Qualities
 which have made some Kings great and
 ' happy

• happy, no other Prince was ever un-
• happy who was possess'd of half his
• Virtues and Endowments, and so much
• without any kind of Vice.

ADVERTISEMENT.

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to be Sold at *Richard Lamb's* in *Hammond-*
Lane near *Church-Street*, Right good *Brunswick*
Mum, at Two Shillings per Gallon.

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the Printer hereof.

Printed and Sold by *J. Carson*, opposite the
Golden-Ball, in *Christ-Church-Yard*. 1714.

Vol: II.

Numb, 52

THE ENGLISHMAN.

*--Nubus amor populis, nec fœdera sunt.
Littora littoribus contraria, fluctibus undas
Imprecor, arma armis--* Virg.

From Saturday January. 30, to Tuesday February. 2, 1714

EVERY one knows that there are among Brute Creatures many natural Aversions and Antipathies, which direct such Beings as are void of Reason to fly from those Animals which seeks their Destruction. That Species which is the Food of another, is prompted by a secret Instinct to beware of its Enemy, to live in a perpetual Apprehension of him, and to shun all manner of Commerce with him. The several Governments and Nations of reasonable Creatures have other

L Nations

Nations and Governments for their respective Enemies, after the same manner as one Species of Animals lives in a State of War with another : And in this Case too the only Security for the weaker Side, is a very certain national Fear and Aversion which they inherit from their Forefathers with regard to their formidable Neighbours. It was this National Fear and Aversion which secured *Greece*, and united them together (notwithstanding their interfering Interests and different Forms of Government) against the great King of *Perſia*. The same Principle defended their free States for some time against the King of *Macedonia* till *Philip* found out an Art to destroy this Principal, by the great Bribes and Presents which he made to the Demagogues of their particular Government. We have likewise a remarkable Instance of this political Antipathy between *Rome* and *Carthage*, when each of them had found that the Power and Interest of the one was incompatible with that of the other. The *Romans*, by their unwearied Constancy and Perseverance, overcame this their Rival in Empire, and at length laid her

in

in the Dust ; though it is thought the *Carthaginians* might have brought the same Fate upon *Rome*, had they not been betray'd by *Hanno*, one of their Fellow Citizens, who drew this Ruin upon them, by interrupting *Hannibal* in his Conquests, and by turning all the ardour of the *Carthaginians* from their foreign Enemy, to spend it self in Factions and Seditions among themselves. This is that *Hanno* whom the *Examiner*, in one of his immortal Papers, for Reasons best known to himself, contrary to the Sense of all Ages, and to the Authority of all Historians, has celebrated for a Friend to his Country, and as one who consulted its Interests better than *Hannibal*.

But to return to that poletical Fear and Aversion which is generally the Safety of a People. If any Nation be formidable and dangerous to another by the Nearness of its Situation, by its comparative Strength and Riches, by the Constitution of its Government, by its Form of Religion, by the Hereditary Ambition of its Princes, by the Humour and Disposition of its Inhabitants. such a Nation cannot raise too many Jealousies in the Minds of those

those who have the Misfortune to be its Neighbours, and who for some Hundreds of Years have been Sufferers by it. Is it an honest Antipathy arising out of the Love of one's Country, and which wise Patriots have always cherished and kept alive in the People, that sets any Man's Heart against the Politicks of a State which must be ruinous to that of which he himself is a Member, especially if such a State never makes any Advances of Friendship but when it is in Distress, and has always been the Terrour of those who have bordered on it. This Aversion in a People, which comes to them from all their Forefathers, is their natural Security, and seems wrought into the very Genus of a Nation, and only decays in Proportion as publick Spirit decays with it. What is here said of national Aversion may be applied in the same manner to a religious Aversion. When a People have lost the Abhorrence of a Religion which is every where soliciting them, they are in a fair Way for its Reception.

For these Reasons I have frequently
taken

taken the Liberty to animadvert upon such Authors, as would endeavour to lessen in us the just Apprehensions we may entertain of those who are the declared Enemies to our Country and our Religion; but as in this Point I act like an ENGLISHMAN, I think it is very proper to my Character, to take notice of such Authors as naturally inspire their Readers with a generous Passion for their Country, and a Zeal for its Constitution, both in Civil and Religious Matters.

I have now before me the Edition of a Poem which cannot be sufficiently commended for this excellent Spirit which reigns through the whole Work, as well as for the Greatness of the Design, and the Happiness with which it is executed.

The Poem I speak of is *Prince Arthur*, as it is just now published in a little Elzevir Edition, with such Alterations, Additions, and Amendments as have been lately made to it, and which, I believe, will give the Reader who has perused that Poem in other Editions, a new and sensible

sensible Pleasure. It is a Saying I have always admired in Monsieur *Bruyere*, who never judges with the narrow spiritedness of a Pedant; *If you read a Work that inspires you with great and courageous Thoughts, never look out for a Rule to judge of it by; you may take it for granted that it comes from the Hand of a Master.* This Maxim may direct every common Reader in their Judgment of the Work I here mention; as every learned one will see by the excellent Preface, and the whole Performance, that this Author was well versed in all the Mechanism of an Epick Poem, and has observed it more strictly than any Writer since *Virgil*. I will further venture to say, that a Reader may form to himself a Notion of nameless and numberless Beauties in heroick Poetry from the Perusal of this Work, which the nicest Criticks have not ranged under any of their general Classes and Divisions.

As Virgil is admired by the Learned for having woven into his *Aeneid* several Passages which are Parallels with those in *Homer*, this Author has with great Judgment drawn several out of *Virgil*, but
so

so accommodated them to those of his own Invention, that they are perfectly of a Piece with the rest of his Fable. His Machinery is not a Jargon of Heathenism and Christianity, but suitable in all Points to the Religion and common Notions of his Country. But tho' these, and many other the like Qualifications, cannot but render this Work very delightful to a Reader who does not search beyond the Letter of it, there is a higher Pleasure in Reserve for those who look into the Allegory. Prince *Artbur* is an admirable Picture of our late glorious Deliverer *King William*, as the Characters of the several great Persons who accompany the Heroe of the Poem in his Expedition, describe with much Art the Persons of those Patriots who were instrumental in bringing about the Revolution: Innumerable Particulars of this Nature are wrought into the Body of the Poem, which cannot but affect every Reader who has either a Taste of Politeness or a Love of his Country. To sum up all, the Author discovers himself not only to be a good Poet, but a good Englishman.

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Vol. II.

Numb, 53

T H E
ENGLISHMAN.

Hinc via Tartarei qua fert Acherontis ad Undas.
Virg.

From Tuesday Febrary. 2, to Thursday Febrary. 4, 1714

IT is essential to my Character, as an ENGLISHMAN, to have a particular Regard to the Protestant Interest in the World. One Method which I shall take for this End, shall be to give my Reader such Extracts from learned Authors as evidently expose the Usurpations of the Papacy over the Minds of Mankind. Of this Nature is the following Form of Excommunication, taken out of Sir Henry Spelman's *Glossary*. I know none of my Countrymen that are particularly under the Displeasure of his Holiness, but in the national Lump of Hereticks, except the *Alome Workers*, who are cursed on a certain Day every Year with great Regularity. It seems that Trade was first begun in *England* by stealing a Workman out of his Holiness's A-

N

lome

Alome-Works, who instructed those of this Nation. This, any Man must judge, is a thing one who had the Power of sending People where he pleased would never permit to go unpunished; and as the Alome Workers set up by sacrilegiously stealing a Slave from the Holy Sec, they must expect the Repetition of this or the like Words of Excommunication for ever.

EXCOMMUNICATIO.

EXCOMMUNICATION.

EX auctoritate Dei **BY** the Authority
omnipotentis Pa- of Almighty God
tris & Filii, & the Father, the Son,
Spiritus Sancti & sanc- and the Holy Ghost,
torum Canonum sanc- and of the holy Canons
taeque & intemerata Vir- and of the holy and
ginis Dei genitricis Ma- immaculate Virgin Ma-
riae, atque omnium Ca- ry the Mother of God,
listium virtutum Ange- and of all the holy
lorum, Archangelorum, Virtues, Angels, Arch
Thronorum, Domination- angels, Thrownes, Do-
um, Potestatum, Cheru- minions, Powers, Cher-
bim ac Seraphim, & Sanc- rubim and Seraphim,
torum Patriarcharum, and of the holy Patri-
Prophetarum, & omni- archs and Prothets,
um Apostolorum & Evan- and of all the Apostles
gilistarum, & sanctorum and Evangelists, and
innocentium qui in con- of the holy Innocents;
spectu Agni soli digni in- who in the Sight of the
uenti sunt anticum can- Lamb are only found
worthy

tare novum, & sanctorum worthy to sing the new
Martyrum, & sanctorum Song, and of the holy
Confessorum, & sanctorum Martyrs, and of the ho-
Virginum, atque omnium ly Confessors, and of
simul Sanctorum & Elec. the holy Virgins, and
torum Dei. Excommunica. of all the Saints & Elect
mos & Anathematizamus of God ; We excom-
bunc Furem, vel hunc municate and anethe-
Malefactorem N. Sc. li matize this Thief or
mitibus sancta Dei Eccle. Malefactor *N. &c.* and
sie sequestramus ut eter- drive him from all the
nis Supplicis, cruciandus Households of the holy
Mancipem cum Dathan Church of God, that he
& Abiran, & cum his may be delivered over
qui dixerunt Domino to be tortured by eter-
Deo, Recede a nobis nal Tortures with *Da-*
scientiam viarum tua- *than* and *Abriam*, and
rum nolumus, & secut with those who said
Aqua igni extinguitur, unto the Lord God,
sic extinguatur Lucerna Depart from us, for we
eius in secula seculorum, will not know thy ways.
nisi recipueris & ad satis- And as Fire is extin-
factionem veneris, Amen. guished by Water so
 may his Lamp be ex-
 tinguihed for ever, un-
 less he shall repent and
 make full Satisfaction.
Amen.

Maledicat illum Deus Let him be cursed
Pater qui hominem crea- by God the Father,
vis ; maledicat illum the Creator of Man ;
filius, qui pro homine pas. let him be cursed by
 God sus

ius est ; maledicat illum God the Son, who suf-
Spiritus Sanctus qua in fered for Man ; let him
Baptismo effusus est ; ma. be cursed by the Holy
ledicat illum sancta Crux, Ghost, who was poured
quam Christus pro nostra ont in Baptism ; let
sa'nte hostem triumphans him be cursed by the
ascendit ; maledicat il- holy cros which Christ
lum sancta Dei Genetrix ascended, triumphing
& perpetua Virgo Maria ; over the Enemy, for our
maledicat illum omnes Salvation. Let the
Angeli & Archangeli, holy Mother of God
Principatus & Potestates, Mary, the perpetual
omnisque milia celestis Virgin, curse him ; let
exercitus ; maledicat il- holy Michael, the guide
lum Patriarcharum & of holy Souls, curse him
Prophetarum laudabilis Curse him all the An-
numerus ; maledicat il- gels and Archangels,
lum sanctus Johannes Principalities and Pow-
procurator & Baptista ers, and all the Militia
Christu procurator ; male- of the heavenly Host.
dicat illum sanctus Petrus May the laudable Com-
& sanctus Paulus, atque pany of Patriarchs and
sanctus Andreas, omnes- Prophets curse him ;
que Christi Apostoli, si- may St. John, the Fore-
mul & ceteri Discipuli, runner and special Bap-
quatuor quoque Evangeli- tist of Christ, curse
liste qui sua predicatione him ; may St. Peter,
mundum universum con- and St. Paul, and St.
verterunt ; maledicat il- Andrew, and all the
lum cunctus Martyrum Apostles of Christ, and
& Confessorum Mirificus, the rest of his Disci-
qui Deo bonis operibus ples, together with the
four placitis

placitis inventus est; ma four Evangelists, who
 ledicat illum sacrarum by their Preaching con.
 Virginitum Chori qui mun. verted the whole
 di vana causa Honoris World, curse him. May
 Christi respuenda contemp. the wonderful Army
 serunt; maledicat illum of Martyrs and Consci
 omnes Sancti, qui ab initio sors, whose good
 mundi usque in finem seculi Works were found
 Deo dilecti inveniuntur; pleasing in the Sight of
 male dicat illum Celi et God, curse him; may
 Terra, et omnia Sancta in the Choir of solv Vir.
 eis manentia. gins, who renounced
 and despised the Vani.
 ties of this World for
 the Honour of Christ,
 curse him; may he be
 cursed by all the Saints
 who from the B-gin-
 ning of the World to
 the End thereof shall
 be the Chosen of God,
 may Heaven and Earth
 and all that is holy
 therein curse him.

Maledicat sit buicun- Let him be cursed
 que fueris, sive in domo, wherever he shall be,
 sive in agro, sive a via, whether in the House
 sive in semita, sive in or in the Field, in the
 sylva, sive in aqua, sive, Highway or in the
 in Ecclesia; maledictus Foot path, in the
 sit vivendo, moriendo, Wood or on the Wa-
 manducando, bibendo, esu. ter, or in the Church.
 Let riendo,

fiendo, suendo, jeganando Let him be accursed
dormiando, dormiendo, living, dying, eating,
ambular do, stando sieden, drinking, hungry,
do, jacendo, operando, thirsting, fasting, stum-
quiescendo, Mingendo, bring, sleeping watch.
cacando, flebotomando ing, walking, standing,
 sitting, lying, working,
 resting, and Blood-
 letting.

Maledictus sit in totis Let him be accursed
viribus corporis, maledic- in all the Powers of
tus sit inus et extertus, his Body ; Let him be
maledictus sit in capillis, accursed within and
maledictus sit in cerebro, without ; curse him in
maledictus sit in vertice, every Hair, curse him
in temporibus in fronte, in his Brain, curse him
in auriculis, in Superciliis, in the Crown of his
in oculis, in genis, in Head, in his Temples,
axillis, in naribus, in den. in his Forehead, in his
ribus, in mordacibus, in Ears, in his Eyebrows,
labis, in fove molibus, in his Eyes, in his
in labiis, in gutture, Checks, in his Cheek-
humeris, in harnis, in bones in his Nostrils,
brachiis, in manibus, in in his Eye teeth, in his
digitis, in pectore, in cor- Grinders, in his Lips,
de, et in omnibus interiori. in his Throat, in his
bus stomacho tenuis, in re- Shoulders, in his Arms,
nibus, in inguinibus, in in his Hands, in his Fin-
femore, in genitalibus, in gers, in his Breast, in
coxis, in genibus, in cru- his Heart, and in all
ribus, in pedibus, in arti- the Entrails even up to
culis, et in unguibus; his Stomach, in his

Reins

plantam

maledictus sit in totis compaginibus membrorum a vertici capitis usque ad plantam pedis non sit in eo sanitas; maledicat enim Christus Filius Dei vivi toto sue majestatis imperio et in surgat adversus eum Cælum cum omnibus vir- tibus qui in eo moventur ad damnandum eum, nisi penituerit, et ad satisfac- tionem venerit, Amen; fiat, fiat, Amen.

Reins, in his Groin, in his Thigh, in his pri- vate Parts, in his Hips, in his Knees, in his Shins, in his Feet, in his Joints, and in his Nails. Let him be accursed in the whole Structure of his Mem- bers, from the Crown of his Head even to the Sole of his Foot: Let there be no Sound- ness in him. Let Christ the Son of the living God curse him with the whole power of his Might, and let Heaven with all the Power's' that move therein, rise up against him to his Damnation, unless he shall repent and make full Satisfac- tion, *Amen*. Let it be, let it be. *Amen*.

This Form of Excommunication, the Au- thor says, is to be found in a Manuscript Book called *Textus Roffensis*, and published by William the Conqueror. He takes Notice fur- ther, that it seems to be formed about that Time

Time, because he had not observed that the Invocation of the Blessed Virgin was practised before that Age. As to the Recital of the Particulars, I take that (though some conjecture it to be intended to give the Offender to understand, that in whatever Condition he was the Curse would reach him) to be an Abuse crept into the World for the Advantage of the Under writers; for as Clerks amongst us make distant Lines, few Words in those Lines, and about half those Words superfluous, not to help the Cause, but further their own Profit; so it may be supposed that Clerks in the Salvation Office, when the Pope only said, *Let the Man be damned*, the Officers under him, who were paid by the Line, might think it necessary, and for the Good of the Church, that the Man should be described as a Thing that had Legs, Arms, Head, Nose, Eyes, and all other Parts mentioned in the above written Form.

ADVERTISEMENT.

THIS is to give Notice, That there is to be Sold at *Richard Lamb's* in *Hammonds Lane* near *Church-Street*, Right good *Brunswick Mum*, at Two Shillings per Gallon.

Printed and Sold by *J. Carson*, opposite the *Golden-Ball*, in *Christ-Church-Yard* 1714.

THE ENGLISHMAN.

Tantum vim honestatis esse, tantumque eam rebus omnibus præstare et excellere, ut nullis nec suppliciis nec premiis demoveri possit, ex eo quod rectum esse decreverit.

Cic. De Finibus Bonorum et Malorum
Lib. Quart.

From Thursday February 4, to Saturday February 6, 1714.

To the ENGLISHMAN.

S I R,

SIR Francis Walsingham was principal Secretary of State to Queen Elizabeth, and was one of the great Engines of State and of the Times, high in the Queen's Favour, and a watchful Servant over the Safety of his Mistress. Camden in his History of that Queen gives this Character of him, viz;

He was a Person exceeding wise and industrious, and had performed several honourable Embassies, a strong and resolute Maintainer
O of

of the purer Religion, a diligent Searcher out of hidden Secrecs, and who knew excellently well how to win Mens Affections to him, and to make use of them for his own purpose; insomuch as in Sagacity and officious Services he surpassed the Queen's Expectation; and the Papists found fault with him as cunning and subtle in close carrying on his Designs, and inticing and decoying Men into Dangers, whilst he diligently studied to discover their secret Practices against Religion, his Prince and Country, and that of his great Charges, insomuch as he weakened his private Estate thereby, and brought himself so far in Debt, that he was privately buried in the Evening in *Paul's Church, London*, without any Funeral Solemnity.

‘ As he was an honest, able vigilant Minister of State, the following Discourses of his, taken out of *Colton's Postkuma*, will have the greater Weight and Credit with the Readers.

Sir Francis Walsingham's Anatomizing of Honesty, Ambition, and Fortitude.

I Would wear out this Garment of my Body with as little Inconvenience to my Soul as I could, and play this Game of Conversion, in which every one as long as he lives makes one, with the Reputation of a fair Gamester, rather than of a cunning one

I will write of Honesty, not in its general Sense, in which it comprehends all moral Virtues;

tues; but in that particular in which, according to our Phrase, it denominates an honest Man.

Honesty is a quiet passing over the Days of a Man's Life, without doing Injury to another Man.

There is required in an honest Man, not so much to do every thing, as he would be done unto, as to forbear any thing that he would not be content to suffer; for the Essence of Honesty consists in forbearing to do Ill; and to do good Acts is a proper Passion, and no essential Part of Honesty. As Chastity is the Honesty of Women, so Honesty is the Chastity of Man. Either of them once impaired is irrecoverable. For a Woman that hath lost her Maidenhead may as easily recover it, as a Man that hath once taken Liberty of being a Knave can be restored to the Title of an honest Man. For Honesty doth not consist in the doing of one, or one Thousand acts never so well, but in spinning on the delicate Threads of Life tho' not exceeding fine, yet free from Bracks and Stains. We do not call him an honest Man, but a worthy Man, that doth brave eminent Acts; but we give him the Title of an honest Man, of whom no Man can truly report any Ill.

The most eminent part of Honesty, is Truth; not in Words (tho' that be necessarily required) but in the Course of his Life; in his profession of Friendship, in his promise of Rewards and Benefits to those that depend upon him, and gratefully acknowledging those good Turns that he receives from any Man. The

The greatest Opposite to Honesty is Falshood ; and as that is commonly waited upon with Cunning and Dissimulation, so is Honesty with Discretion and Assurance.

It is true that Custom makes some apparently false; some through Impudence and too much Use, and other some for want of Discretion, which if they had had, should have been employed in covering it. And there be some, in whom tho' it be impossible honesty should be a Fault in Society, their indiscreet managing of it, makes it holden for a thing that is meerly a Vice, a woderful troublesome Companion.

An honest Man is as near an Aptitude to become a Friend, as Gold is to become a Coin; he will melt with good Offices well done, and will easily take the Stamp of true Friendship; and having once taken it, tho' it may be bended and bruised, yet still will keep his Stamp clean without Rust or Canker, and is not ashamed to be enclosed in it, but is contented to have all his Glory seen through it only.

It is of it self a competent Estate of Virtue, able to supply all necessary Parts of it to a Man's own particular; and a Man that is born to it may raise himself to an Eminency in all Virtues, though of it self it will furnish a Man with the Abilities of doing any glorious Thing. It is pity that Honesty should be abstracted from the Luster of all other Virtues. But if there be such an Honesty, the fittest Seat for it is the Country, where there will be little need
of

of any greater Ability, and it will be least subject to Corruption. And therefore since it is the Foundation upon which a Man may build that part of his Life which respects Conversation, he that builds upon it, let his Actions be never so mean. shall be sure of a good, though not of a great Reputation ; whereas letting it perish, let the rest of the Building of this Life be never so eminent, it will serve but to make the Ruin of his good Name more notorious.

of AMBITION.

Love, Honour, and Praise are the greatest Blessings of this World : All other Contents reflect primarily upon the Body, and please the Soul only because they please some one or more Senses.

Ambition in it self is no fault, but the most natural Commendation of the Soul, as Beauty is of the Body. It is in Men as Beauty is in Women ; for as to be naturally exceeding handsome, is the greatest Commendation of that Sex, and that for which they most desire to be commended ; so that Ambition, by which Men desire Honour the Natural way, which consists in doing honourable and good Acts, is the Root of the most perfect Commendation that a Moral Man is capable of. Those only offend in their Ambition, who out of the Earthliness of their Minds, dare not aspire to that true Honour which is the Estimation of a Man, being as it were the Temple wherein Virtue is inshrined ;
and

therefore settle their minds only upon attaining Titles and Power, which at the first were, or at least should be, the mark whereby to distinguish Men according to the rate of their Virtues and Sufficiencies, but are now only Arguments of a Man's good Fortune and Effects of the Prince's Favour.

It is true that Power is a brave Addition to a worthy Man; but a Fool or a Knave that is powerful, hath (according to the Degree of his Power) just that Advantage of a virtuous prudent Man, that *Adam* before he fell had of the Angels that stood, an Ability to do more ill.

As for Titles, which at first were the marks of Power, and the Rewards of Virtue, they are now, according to their Name, but like the Titles of Books which for the most part the more glorious things they promise, let a Man narrowly peruse them over, the less Substance he shall find in them.

Some few there are, who, lest the Species of our ancient worthy Lords should be lost, do preserve in themselves the will and Desire, since they want the means to do brave and worthy Acts. And therefore I say, let a Man by doing worthy Acts deserve Honour, and tho' he do not attain it, yet he is much a happier Man than he that gets it without Desert: For such a Man is before hand with Reputation; and the World still owes him Honour which his Deserts cry for, and it hath not paid; whereas that Man that hath a great Reputation without

out deserving it, is behind hand with the world, and his Honour is but lent, not paid; and when the World comes to take Account of its Applause, and finds his Title of merit, by which he pretends to it, weak and broken, it will recal its Approbation, and leave him by so much the more a notorious Bankrupt in his good Name, by how much the Estimation of his Wealth that way was the greater.

OF FORTITUDE.

FOR a Man to be compleatly happy, there is required the perfection of all moral Virtues, and yet this is not enough, for Virtues do rather banish Misfortunes, and but shews of Joy, than establish Felicity, which is not only an utter Alineation from all Affection but an absolute fulness of Joy and since the Soul of Man is infinitely more excellent than any thing else it can meet withal in this World nothing upon Earth can satisfy it, but in the enjoying of the greatest Abundance of all Delights that the most nimble witted Man can frame to himself, for that his Soul will still have a further Desire as unsatisfied with that it enjoys. Therefore the Perfection of Happiness consists in the Love of God, which is only able to fill up all the Corners of the Soul with most perfect Joy, and consequently to fix all its Desires upon those Celestial Joys that shall never be taken from it. But this, as it cannot be obtained by Discourse, but by unfeigned

feigned Prayer, and the Assistance and Illuminations of God's Grace, so it is not my purpose to prick at it. And for that part of Felicity which is attained to by moral Virtue, I find that every Virtue gives a Man Perfection in some kind, and a Degree of Felicity too, viz.

Honesty gives a Man a good Report;
Justice, Estimation and Authority;
Prudence, Respect and Confidence;
Courtesy and *Liberality*, Affection and a kind
of Dominion over other Men;
Temperance gives Health and vigour;
Fortitude a quiet Mind not to be moved by
any Adversity, and a Confidence not to be circumvented by any Danger.

So that all other virtues give a Man but an outward Happiness, as receiving their Reward from others; only Temperance doth pretend to make the Body a Stranger to Pain, both in taking from it the Occasion of Diseases, and making the outward Inconveniences of Want, as Hunger and Cold, if not delightful, at least sufferable.

FR. WALSINGHAM

Printed and Sold by J. Carson, opposite the
Golden-Ball, in Christ-Church-Yard 1714.

Vol. II.

Numb. 55.

THE ENGLISHMAN.

*Instar veris enim vultus ubi unus
Affu'sit populo, gratior it dies,
Et soles melius nitent.*

Hor.

From Saturday February. 6, to Tuesday February. 9, 1714.

To the ENGLISHMAN.

S I R.

I Wish you Joy of the Account which I
am now about to give you, of the
burning the Effigy of the Pretender
to Her Majesty's Dominions. The
good Subjects who took upon them to direct
and perform this, chose very justly the
Night of that happy Day which is the An-
niversary of the Birth of their Queen. The
Joy of Her Majesty's Recovery very much
contributed to the Diversion and the So-
lemnity, which was perform'd after the
following Manner. There were twelve
Persons bearing Streamers, two larger than
the rest, inscribed, *Long live Queen ANNE*;
ten others with Streamers inscribed, *God bless
Queen ANNE, the Church of England, and*
P the

' the House of Hanover, preceded a Cart,
 ' wherein were placed three large Figuers
 ' seated together, as tall as Men, the Person
 ' in the Middle representing the Pope, on his
 ' Right Hand the familiar which presides in
 ' his Councils, and on his Left the Pretender.

' This elevated Machine was visible to all
 ' the People from their Dwellings on each
 ' Side the Streets, by the Attendance of 500
 ' Torches and Links at its first setting out
 ' from *Charing-Cross* from whence the So-
 ' lemnity began, and moved forward with great
 ' Order through *Pall-Mall*, *St. James's street*,
 ' *Piccadilly*, *Gerrard street*, *Holborn*, *Newgate*
 ' *street*, *Cheapside*, and *Cornhil*; whence it fa-
 ' ced about. and having gathered together a
 ' Croud of a much more wealthy, and warm
 ' Dress than those of the other end of the
 ' Town, the Acclamations of Joy and Triumph
 ' began to ring by the joint Voice of all the
 ' People. The mixed Crys were, *God save*
 ' *Queen A N N E*, *preserve the Protestant Suc-*
 ' *cession*; *No Popery*, *no Pretender*. I can assure
 ' you, Sir, my Heart leap'd within me, and
 ' methought my Money chinked in my Pocket
 ' for Joy of the Safety of the rest I have in
 ' the Funds. I could not forbear taking Coach,
 ' and passing through the cross Streets to ob-
 ' serve how the Solemnity was received.

' It was very visible at several Parts of the
 ' Town, that there were many Hundreds of
 ' Volunteer Links brought into this Protestant
 ' Illumiaation

' Illumination by honest Fellows, who were
 ' not worth the Price of much more than what
 ' they brought in their Hands. It is certain
 ' that the common Sense of the Nation is
 ' against the Pretender, and there is no Man
 ' able to do him considerable Service but by
 ' concealing his being for him. But all Hearts
 ' begin to open in *England*, and when *Perkin*
 ' was brought, attended by his proper ASSO-
 ' ciates, to the Place of Conflagration, after
 ' have drawn thrice round a magnificent Bon-
 ' fire, he was put into the Flames with the
 ' general Acclamation of the Multitude, which
 ' was unspeakably large. This raising the
 ' Sentiments of the People to attend their
 ' Danger, by Mechanick Means that strike
 ' their Sight, very well deserves the Thanks
 ' of every true Englishman to those who are
 ' at the Expence of it, and merits a Commemoration in your Paper.

I am, Sir, your humble Servant,

Civis Londinensis:

Sir, To the ENGLISHMAN:

' I Hope you will forgive me that I point to
 ' you a Subject which would very well
 ' besit the ENGLISHMAN. You have not yet,
 ' in any of your Writings, considered the
 ' Danger of preverting the Notions of Right
 ' betwixt Kings and their Subjects. It would
 ' be of great use to shew, that Preachers
 ' should either forbear to touch such a tender
 ' Point

Point, or speak Truth. When I perceiv-
 ed, at a late famous Trial, that all which
 wise Men mean was yielded on both Sides
 by our Lawyers, who are the proper Judges
 of such Questions; when I observed that
 the Lords who favoured the Doctor, and
 entered Protestations, entered none which
 supported passive Obedience, but only laid
 hold of some Forms of Law to have pre-
 vented Judgment, I was of Opinion that,
 at least for some considerable Time, the
 World would not have ran into the same
 silly Extream which it had been in before:
 But when soon after I found Noise and Cla-
 mour struggle for that which Argument had
 lost, when Addresses came from so many
 Parts of the Nation with foolish Strains of
 Obedience without Reserve, and not allow-
 ing a Nation to defend it self against Ty-
 ranny and Oppression; when the Ministry
 was changed thereupon, and when from the
 Apperences that the Change proceeded
 from Approbation of the passive Side, and
 Dislike of that of Resistance, young Clergy-
 men and Time servers made their Court by
 throwing themselves in the Scale of unlimit-
 ed Loyalty; I began to think Virtue must
 expect no End of its Labour, and that it is
 as necessary now as ever to hold up the right
 Side of the Question, that Truth may not be
 run down with Noise, nor those brave Men
 who defended us to be forsaken as if they
 had

‘ had really been Republicans or Enemies to
 ‘ all Government, as our Addressors were not
 ‘ ashamed to call them.

‘ Preachers who Act too too much upon the
 ‘ Foot of Prudence, when they are called to
 ‘ obviate these pernicious Doctrines, and pre-
 ‘ fer their Quiet to their Consciences, acknow-
 ‘ ledge that the Quotations of St. Paul must
 ‘ receive reasonable Limitations, as all other
 ‘ Precepts do; and that straining them with-
 ‘ out those, are as gross Abuses of Scripture
 ‘ as the Pretence of Papists when they plead
 ‘ *this is my Body* for Transubstantiation. While
 ‘ many good, peaceable, and moderate Men
 ‘ want Spirit to exert themselves in Mainte-
 ‘ nance of such Truths, I know some magiste-
 ‘ rial Declaimers in Pulpits, who treat Man-
 ‘ kind as incapable of the deep Secrets which
 ‘ lie in their Bosomes. They regard not
 ‘ speaking Truth, but making their Fortunes.
 ‘ but when the Business of this World is the
 ‘ main Point treated of by Divines, and their
 ‘ Partiality is so great as to allow Enemies no
 ‘ Virtues, Friends no Vices, Preaching will
 ‘ soon make a very mean Figure, and sink
 ‘ from that Veneration in which impartial
 ‘ Truth may keep it. When the Oracle of
 ‘ Delphos grew partial towards *Phyllis*, *Demosthe-
 ‘ nes* easily perceived he was no God that
 ‘ spake it.

I am, Sir, your most humble Servant,
 Constant Churchman.

To

To the ENGLISHMAN.

S I R,

I Have read a Treatise called the *CRISIS*,
 which lately came out, with great
 Pleasure and Satisfaction : I value it
 never the worse that it consists of
 nothing that is new, but is a seasonable Re-
 cital of the Laws which look back at the
 Revolution, and forward to the Succession
 in the Protestant Line. I take shame upon
 my self, that I was one of those unwary,
 thoughtless Fools, who never considered
 that important Matter in the Series of Time
 and Circumstance wherein the Author has
 placed them ; and I believe Thousands of his
 Readers, each of whom may perhaps say,
 What is there new in this ? if they would
 speak their Hearts would be obliged to say
 to their own Confusion as well as my self,
 alas ! why did not I of my self reflect on all
 this as publickly as they were transacted I
 knew nothing of them. They are now put
 into a good Form, recommended and insisted
 upon with just Spirit and Vehemence ; but
 I am told that the Learned want yet more
 to be done, therefore I earnestly desire you
 to let the World know, that within a few
 Days will be Published, *The Present Consti-
 tution, and the Protestant Succession indicated ;
 in Answer to a late Book, entitled, The Here-
 ditary Right of the Crown of England asserted,
 &c. In which will be contained a full Answer*

to the Hereditary Right. An Account of our Constitution, and the Succession of the Crown, from the Time of Julius Cæsar, down to these present Times. Also a true State of the Notions of Hereditary, Testamentary and Parliamentary Right; and how far Allegiance is due to a King in Possession, Therein likewise the Revolution and the present Establishment, of the Succession, will be proved to be agreeable to the Ancient Constitution, and the Fundamental Laws of this Kingdom. Lastly, It will be shewn, that the Doctrines advanced in the Book of Hereditary Right, are plainly calculated to serve the Pretender. London Printed for J Baker, at the Black-Boy in Pater-Noster-Row, 1714.

This Work is done by a Gentleman learned in our Laws, and a very polite Writer. The Performance, as I am well informed by very competent Judges, will be proper for all who read the *CHRISIS*, and supply the Defects of it, by looking back on the ancient Constitution of this Kingdom, according to which the Choice of what Princes of the royal Family should next succeed to the Crown, he has ever been in the Legislative Authority of these Realms. I doubt not but you will advertise in the most conspicuous Manner so useful a Piece; and am,

Sir, your most humble Servant,

Hanover Tory.

To the ENGLISHMAN.

S I R,

Here appeared through all your Papers such sincere Endeavours at the reviving that Publick Spirit, which seems now almost expiring; and that Watchfulness to discover all the Approachs of the Enemies of our happy Constitution, and our holy Religion; I was thoroughly perswaded I could not gratifie you more, than in giving you a View of the present Practices of the Papists to undermine the Church of England, and pervert her unwary Children into the gross and impious Errors of Popery.

You have in one of your former Papers observed that they carry their Converts openly in Triumph to their

their Mass-houses; and though some of their Friends
 have reflected on that as an Assertion without Proof,
 yet it will be as apparent as the Sun that it was very
 justly founded, when next Week a Treatise shall be
 published, under the Title of, *A short Method with a*
Papist, or an Alarm to Protestants; in which there will
 not only be an Account of a Dispute between one
Willis, a Popish Priest of about Fifty, and a young
 Protestant Gentleman of One and twenty, whose Age
 promised quite another Event than has happened,
 but also of several late Profelytes made by them, the
 Wiles and Stratagems they make use of to catch the
 ignorant and unwary. Whence it is a melancholy
 Consideration, to find the unwearied Diligence of the
 Popish Emissaries to pervert, and the strange supine
 Negligence of our Pastors in warning their Folks, to
 beware of the Romish Priests and their Agents of
 both Sexes, (for both are employed in this Work, as
 will appear from the Book I mention;) but on the
 contrary caress them as harmless Companions, and
 more eligible Friends than their Brethren of the Re-
 formation. Not to detain you long, This Book will
 sufficiently shew that the Danger of Popery is no
 such Chymera as some would persuade us, and that
 the strange and secret Progress it has made, ought to
 alarm our Fears, and rouse our Endeavours against an
 Enemy that must, if successful, destroy both Soul
 and Body. Such Discoveries as these merit your
 Notice.

Tours.

Printed and Sold by J. Carson, opposite the
 Golden-Ball, in Christ-Church-Yard 1714.

THE ENGLISHMAN.

— *Hic est tibi quem promitti sapius audis. Virg.*

From Tuesday February 9, to Thursday February 11, 1714.

To the ENGLISHMAN.

S I R,

‘ **I** This Day read with great delight
 ‘ Mr. *Asgill*’s excellent Book, en-
 ‘ titled, *The Succession of the House*
 ‘ of Hanover vindicated, against the
 ‘ Pretender’s Declaration in Folio,
 ‘ intitled, *The Hereditary Right of the Crown*
 ‘ of England asserted, &c. London Printed for
 ‘ J. Roberts at the Oxford Arms near War-
 ‘ wick Lane, 1714. Price One Shilling. He has
 ‘ thought fit to print at the End of his Dis-
 ‘ course the Patent of the Duke of Cambridge,
 ‘ with an excellent Note under it, which I
 ‘ think deserves a Place in your honest Paper,
 ‘ and is as follows ;

PREAMBLE to
the Duke of Cam-
bridge's Patent.

The same in English.

CUM serenissima
domus Electoralis
Brunsvico Lunebur-
gensis e regia Majorum
nostorum stirpe oriunda
sit et evita regna (sine
sine prole decesserimus)
secundum leges aucto-
ritate nostra sancitas,
occupare debeat ; cumque
tamen enixe cupiamus,
ut prædicta Domus se-
renissima non minus ami-
cizia nobis, quam san-
guine et fœderibus devin-
ci tur. Nos pro singulari
vestra erga illam affectu,
charissimum consanguini-
um nostrum Geo. Au-
gustum serenissimi Ele-
ctoris filium summis ho-
noribus augere decrevi-
mus. Et quamvis tanti
Principis filius unicus
patriis finibus excede-
re, sine gravi rerum
periculo, non possit ;
although

WHereas the most
Serene Electo-
ral House of
Brunswick Lunenburgh
is sprung from the
Royal Stock of our
Ancestor, and in case
of our Death without
issue, ought (according
to Laws ratify'd by our
Authority) to enjoy the
Kingdoms of their
Progenitors ; yet as
we earnestly desire that
the said most Serene
House should no less
be tied to Us by Friend-
ship, than by Blood
and Alliances ; We
according to our singu-
lar Affection towards
the same, have decreed
to grace with the
highest Honours our
dear Cousin George Au-
gustus Son to the most
Serene Elector. And
his

his precipue temporibus, quibus vicini Status tam violentis tempestatibus, perturbantur: ut tamen rebus nostris et consiliis, qua licet, honoris et nominis autoritate, etiam absens, quodammodo interfuit illum Parium hujus regni numero adscribi jussimus. Ha illi erunt primitie supremae istius dignitatis, ad quam (nobis, nostrisque omnibus optantibus) destinatur: ut, ornatus dehinc nobilissimi hujusce regni titulis, quos Regii sanguinis Principes semper ambierunt, nostratam se esse gestiat. Vos interea Barones, Vicecomites, Comites, Marchiones, duces vobis gratulemini, quod tante spei princeps, Germaniae decus et delice, sanctissime nostrae Religionis vindex, et Libertatis publice propugnator, vobis olim imperaturus, e vobis interim unus, in vestro have

although the only Son of so great a Prince cannot go out of his native Country without the utmost Danger, especially at this Time, when the neighbouring States are toss'd with such violent Tempests; to the end nevertheless, that as much as possible, he may, by the Authority of his Name and Dignity, though absent, be in a manner present in our Parliament and Councils. We have ordered him to be added to the Number of the Peers of this Realm. This will be to him an earnest of that Supreme Dignity, to which (according to ours, and the wishes of all our Subjects) he is destined; that being henceforth adorned with the Titles of this most noble Kingdom, which the Princes of the Blood Royal

se

se ordines referri atem,
&c.

have always courted, he may be proud to be Ours. You therefore the Barons, Viscounts, Earls, Marquisses, and Dukes. congratulate with yourselves, that a Prince of so great Hopes, the Ornament and Darling of *Germany*, the Defender of our most holy Religion and the Assertor of publick Liberty, one that is hereafter to govern you, and till then is one of you, should now delight to be vested with the same Honours with you &c.

N. B. That Her Majesty's Recital of the House of *Brunswick Lunenburgh's* being sprung up from the Royal Stock of Her Ancestors, doth include as well the late Descent of the Princess *Sophia* from King *James I.* as the ancient Descent of his Electoral Highness from King *Henry II.* by *Maud* his eldest Daughter, marry'd to *Henry*, then Duke of *Saxony*, from whom the House of *Hanover* is descended; by which that Illustrious House is of the Royal Blood of *England*, as well on the Father's as the Mother's Side.

I am, Sir,

Your most humble Servant,

T. B.

To the ENGLISHMAN.

SIR,

I Write to you in pursuance of my Letter which you printed on the Ninth concernig Preaching.

I believe our Church never did either receive, determine, or teach passive Obedience dogmatically, as a positive Doctrine: But as there is some Appearance of its having done so, I believe I may add, That if it was true that our Church had strained these Terms into a well meant Error, yet it would be convenient to slacken the Cords as decently as we could for these three Reasons:

First, Because that high Doctrine is but a *Singularity*.

Secondly, When Opportunity happened of its Trial, it was deserted as an impracticable Notion.

Thirdly, Whenever the Assertors of it are brought to the Point to explain what they mean by it, they expound it into nothing but empty Words, which will always be an Occasion for Strife and Quarrels.

First, These high Flights of the Unlawfulness of taking up Arms defensive under any Pretence whatever was but *Singularity* or *Nostrum* and no *Catholick* Doctrine. For if we look back to King Charles II's Time, when it was carried to its highest Pitch, the Defenders of it often added in its Praise, That it was peculiar to the Church of
England:

England: They gloried that no Church was so famous for Loyalty as ours: They set both *Papists* and *Protestants* over against one another declaring against this almost in the same Words. *Bellarmino* and *Parsons* on one hand, and *Luther* and *Melancthon* on the other, were led in Triumph as Enemies to crowned Heads, and not so loyal as we were. Now in just Reason before we had ventured to glory in such a Peculiarity as this, we should rather have suspected our selves, and examined narrowly what good Ground we had for this Doctrine, which no Body but we could see to be taught either by the Scriptures or primitive Christians, and by consequence which we must hold in Opposition almost to all Mankind. For it is seldome pretended that either Nature or Consent of Nations teach this Doctrine, and it is well known, that the learned *Greeks* & *Romans* were famously of another Mind; and if both *Papists* and *Protestants*, that is, all Christians that we have much Concern with, agree with them, then this Opinion of ours could only be *private Interpretation*, a *Singularity*, and would likely meet with the same Fate that Singularities usually do, and this actually met with.

For, Secondly, when this Doctrine came to the Trial in the late Reign of King *James II*, it was deserted as an impracticable Notion. When the real Difficulty was upon them, they saw then that there was Justice for one Side as well as another. They found by Experience that a Nation could not be saved without Hands. They
invited

invited therefore, and received, and helped the *Prince of Orange*; and at the late Famous Tryal, all the prudent Part on both Sides confessed the Justice of the Revolution, and that such a necessary Case as that always understood as an Exception to the general Rules of Submission and Suffering. Now after a Singularity hath been twice buried where is the Wit in reviving it a third time, to undergo in all Probability the same Fortune again

Then, Thirdly, When the Assertors of this Opinion are brought to the Point, and put to explain what they really mean by it, they expound it into nothing but meer empty Words: For to pass by many ambiguous and impertinent Questions about the State of Nature, the Patriarchal Line, and the several Subjects in which the Supreme Power is lodged, in all the intangling Cases that can be put. To pass by the Niceties about that Kind of Divine Right which a Crown hath above all other honest Titles, and above the Nations Right, which is also confirm'd by GOD's Law, Will, and Ordinance: And in what manner GOD's Law and the People's Power co operate, when they are both joined in the same Act. To pass by the dangerous Distinctions betwixt the King's *Person* and *Office*, and how far GOD considers a Prince as his Vicegerent in those particular Acts, wherein he presumes to do what GOD hath forbid both to him and all Mankind: To pass by many needless Questions about the People's Right in absolute Monarchies, which (Thanks be to GOD) is none of our Case.

To pass by these and many other entangling Questions, many of which signifie little to the Case in hand, when the Matter is brought to a Point, it is owned, that in our Nation an arbitrary Overturner of our Constitution may be withstood, and withstood effectually. It is allowed that the Men at Arms may do what was done at the Revolution, though many Thousands declare for a free Parliament with their Swords in their Hands, and a Resolution not to put them up till Right was done. And when the Affirmers of this Right declare by all that is sacred, that they do not plead even for these De-
sensitive

fensive Arms upon the Account of a Prince's *Defects, Mistakes, Mismanagement, Private Wrongs, or Immoralities*, but only for such notorious Invasions of Publick Right as overturn a Constitution; their Opposers always answer, That that Case is not to be supposed or put. Now that is giving up the Question, for we know too well it may happen; and if a Popish Prince should get into the Throne, it must happen, if he be true to his Religion. And therefore refusing to put the Case, is a real owning, that if the Case happens, then the Nation must be saved, without Blood if it may, but if that be not possible, as it can, provided the Person of the Prince be kept sacred. Now after this, there is nothing remaining in this Question but empty Words, and Distinctions without Difference that will eternally set People quarrelling, though they mean the same thing. And shall we do well to keep up Terms and Phrases that will forever have the same ill Effects? Is it right for us to continue them, even in the Pulpits, with Railing and Satyr against those that do not differ from us? And since our Nation have been always blamed for too much Proneness to Division, wou'd it not be better for the future to speak plainly, as other People do, and give up this deserted Singularity, which is but a Strife of Words, that would divide a meeker and more passive People than we are.

I am, Sir, your most humble Servant,

Constant Churchman.

Printed and Sold by J. Carson, opposite the
Golden-Ball, in Christ-Church-Yard 1714.

T H E
ENGLISHMAN:

Being the Close of the Paper so called.

With an

EPISTLE

Concerning the

W H I G S, T O R I E S, and
New C O N V E R T S.

*Servetur ad imum
Qualis ab incepto processerit, et sibi constet. Hor*

By RICHARD STEELE, Esq;

D U B L I N:

Printed and Sold by *J. Carson*, opposite the
Golden-Ball in *Christ-Church-Yard*. 1714.
Where any Gentlemen or others, may have the
First or Second Vol. Bound, or in Quires.

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T E H
E N G L I S H M A N .

MONDAY *February* 15. 1714.

HAVING determined to lay down this Paper called the *ENGLISHMAN*, which has exposed me to much Hatred and Invektive, I chuse (out of the Respect and Deference I have to the Judgment of Mankind) to explain my self, with relation to the many things I have written which have given Offence, in this large Form of a Pamphlet, rather than in a single Paper.

I was once so happy in the kind Thoughts of the Generality of People of all Conditions in this Town, that I cannot without Regret look back upon the Loss of it; and indeed I should be still more concerned, had I not forfeited it for such Considerations as only are to be preferred to their good Opinion; all which Considerations I will express in the honest plain Phrase of *the Testimony of a good Conscience*. It is possible that my Zeal may have transported me to the Supererogation of concerning my self in Matters to which I was not called by any particular Authority or Charge

Charge upon me to do more than another Man: But this Objection will lie against all Men who exert themselves for the common Good, without Regard to their own Fame or Fortune; and since I am apparently very much the worse in both these Respects for the Warmth which I have expressed in what I think the Cause of Truth, I hope all Men of Honour who differ from me will let a sincere Self-Denial expiate an offensive Zeal.

I do not know that I ought to retract any Sentiment which I have heretofore advanced; but still insist that what I have done flowed from no other Cause but Zeal for the Honour of the Queen, the Safety of the Constitution, and the Happiness of the People; all which have been concerned in the Point which I have touched upon in the GUARDIAN, and the Paper which is a professed Sequel of it called the ENGLISHMAN.

That which moved in me an Indignation not to be suppressed, was the licentious Abuse of great and good Men who had served their Country with Honour and Success. I thought what Favour I had obtained by being the Author of an instructive Way of representing the Manners of Men, and describing Vices and Virtues in a Style that might fall in with their ordinary Entertainments, could not be more worthily employed, improved, or lost, than in Defence of such Men, and of the Constitution it self, which they had supported.

When

When the Subjects of Peace and War were all the Conversation in Town, I took upon me to be as concerned as I thought I had a Right to be and speak my Sentiments with the Freedom of an English Gentleman.

This Behaviour brought upon me the Invectives of many unknown Authors, each of whom has writ against me with as much Violence as if I had been personally his most inveterate Enemy; for they have been succinct enough in what concerned the Argument, but have largely dwelt upon the Author they writ against, in the Articles of Birth, Education, and Fortune.

In Compliance to the Prepossessions of others, rather than as I think it a Matter of any Consideration my self, I assert and declare (that no nice Man of my Acquaintance may think himself polluted by conversing with me) whoever talks with me is speaking to a Gentleman born.

I shall not say any more about the Monosyllable *Steele*, but proceed to take my Leave, and defend my self as the GUARDIAN and ENGLISHMAN.

The most prevailing Insinuation against me under those Characters, is, that I have discovered in them a seditious, turbulent, and disloyal Spirit; this is frequently hinted by that Destroyer of all things, the *Examiner*. If empty Words are all that are required to make up the Virtue we express by the word
Loyalty,

Loyalty, I must own that he and his Friends are the best Subjects that ever either King or Queen were blessed with. Their Addresses are full of unlimited Loyalty and Rants against those that talk of any Laws or Bounds to their Obedience; they are so far from admitting any Limitation, that they will allow no Subject, not even a Lord Chief Justice, any Right of judging where those Limitations should be fix'd. The Name of a Patriot is an Offence to them; they are, they pretend, meer Creatures of the Prerogative, or Servants who desire no higher Honour than that of doing all that they are bid. But as neither true Loyalty, or any other Virtue, consists in Pretences, but good Works and Actions, I will abide by my old Point, and maintain that the Queen hath better Subjects and truer Friends than they are.

To state this Matter, as much as may be even to the *Examiner's* Mind, I will not say one word of the Nation's Right: It is a Sin with him for the Nation to expect any thing even though it be promised from the Throne. I will say nothing about the Terms of Peace, and Trade, and the State of *Europe*, they may be more offensive to his Patience; but I will suppose Loyalty to be only what it should be very much, a Love and Zeal to the Queen's Person, Honour, Interest and Safety: And even on these Heads. it is visible that their Zeal hath been shamefully to
their

their own Interests and Places, and that her Honour, and Interest, and Love of her People, hath been sacrificed to a Scandal.

To pass by the blackening and ridiculing all the noblest Parts of her Reign, the inhuman Usage of her old Servants, and the last insolent Jest the *Examiner* made on the Report of her Death, and his sudden Triumph and Joy, even while the Life of the Queen was yet doubtful: To pass all these and many a real Injury besides, I will only ask whether it be for the Queen's Honour and Interest, to have one Half of Her People's Affections alienated from her, by studied Provocations: The doing that, is the constant Tendency of the *Examiner's* Writing, and of too many of his Friends. Because those whom they are pleased to call *Whigs*, are too honest to join in insidious Addresses, that sacrifice our Laws, and all that is dear to us to a Prince's Will; and may sometimes complain if they think an Evil Minister uses his Power to break their Rights; they treat them as Men that are the Queens Enemies, and are to have no Part in her Favour: They Brow-beat them as impudent, if they offer to approach Her Throne to desire any Part in her good Graces, see *Examiner* Numb. 36 "Such, saith he, is the Nicety of this Juggle, That even our Friends are ready to revolt, as imagining that the Faction which they hate and oppose, must be in the
" Right,

" Right, because not yet reduced by those, whose
 " only Safety is in the other's Ruin. And this
 is all they mean by their high Flights of Loy-
 alty. If Her Majesty in great Complaisance
 to them, will throw off one Half of the Peo-
 ple as Enemies that have no Right to any Fa-
 vour that is worth having, and lend them
 Her Name, and Purse, and Power, to keep
 those hated People under or else ruin them ;
 then they in Requital will stand by Her, in
 distributing all Places and Preferments a-
 mong themselves: And so will the worst
 Set we have amongst us, and the worse
 they are, the higher they will strain their
 unlimited Loyalty in Sacrifices of the Nati-
 on's Rights. But if God spares the good
 Queen's Life, from such secret Attempts as we
 have too much Reason to fear, I doubt not
 but to see Her judge rightly of such Pre-
 tensions. Though Flattery carries Witchcrafts,
 yet when She shall see that these Men, instead
 of supposing Her Government with their In-
 terest, cannot carry their Elections, but by
 representing all others as under Her Displea-
 sure ; when She shall see that they over-bear
 the Rights of Corporations by the imperti-
 nent Interposition of Her Power and Name ;
 when She shall see that those large Bodies of
 Men which the *Examiner* and others expose
 and exasperate, as Men whom the Queen
 hates, are so loth to be alienated from their
 Hope in Her, that their being actually cast
 from

from all Preferments and Places, hath not made them guilty of one seditious, or even undutiful Action. When She shall see that those noisy Men who embarrass the Nation in every Question, with calling out the Church, are but like the Weathercocks and Clappers of the Steeple; and that the sober, and laborious, and peaceable Churchmen, are its real Support and Pillars. When a little more time shall bring out things that begin to appear pretty plain already; Then the Queen will shew selfish Men who would engross Her Favour, that She will be Mother of all Her People; and as in spite of these Mens studied Provocations, She hath their Hearts and Affections, so She will rule with equal Justice towards all. If the Nation will be so wise as to lay aside Parties, and Party-Quarrels, She will have no need to keep them up, but employ all Men according as the Law makes them qualified, and their Virtues and Parts make them fit. But if several Interests, and Opinions, and Humours, shall still continue our Parties (as the *Examiner's* Violence and Partiality hath done more to sharpen them, than to take off their Edge) then She will let all see, that Her Crown is not to be sunk down to be a Partizan of either Side, so as to take these to be her Friends, and the other Enemies; but that She is over both, and will use either in their Turns, according as they are fittest for the Service

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She hath for them at that time. And for those who shall dare to insult and exasperate the other as Enemies, they are Sycophants instead of Friends, and rob Her of Her best Treasures, which is the Love of all Her People. Wise and Moderate Ministers therefore, that have studied the true Interest of the Crown, and not their own, though they might desire to be so much of a piece as to have their Councils steady, yet aimed not at Ruin and Extirpations, but left such Marks of Favour in proper and safe Places, that none of the Subjects might think themselves rejected as Enemies, while they kept themselves dutiful. And since the whole Strain of the *Examiner's* Policy is the Reverse of this, though he and his Abbettors may deceive for a Time, by calling it Friendship and Loyalty, it is but like the killing Love that the Men of *Judah* shewed to *David*, when for their own Interests they alienated Ten Tribes from him at a time: For if they might have no Part or Portion in *David*, they thought it could not be desirable for them to be his Subjects.

All this Folly and Contradiction is covered by the general Profession of Zeal for the Church, and many Churchmen, I include many even of the Clergy, have been carried away with the Cry. But let our Senses be never so much deafned with the Cry of the Church, or dazzled with the gilded Pretences of

of some Politicians, nothing can prove the Clergy more to be Men of Conscience, or truly Loyal, than a strict, nay scrupulous Adherence to the most solemn Oaths they have so often taken, both of Allegiance to the present Establishment, and Abjuration of the *Pretender*; and at the same time Lovers of our Country, than a prudent Zeal for its Rights and Liberties: Such plain and open dealings is exactly agreeable to the Simplicity of the Gospel: As the very Reverse of this, must be a Declaration for the *Hanover* Family, and yet the asserting of the Hereditary Right; the owning of the Establishment both in the late and present glorious Reigns, and an arraignment of the Revolution; and such like mysterious and inconsistent Behaviour, which naturally tends to amuse and perplex the Minds of the Laity, and make them think very dubiously of their Teachers. Which Conduct is much more reconcileable to the Equivocation of Jesuits, and the Contradictions of the Romish Persuasion, than the obvious Truth and Honesty of the Reformed Religion, especially that purest and best part of it, the Church of *England*. I insist the more upon these Revolution Principles (as they are scornfully called now a-days) not only because there never was more need of them than at this Time, but because the best and greatest Part of the Clergy (especially those placed in eminent Stations) have in all

all Ages, so far as relates to our Nation, and as far as my small Reading informs me, been ready and hearty Assertors of the Privileges and properties of the People; and why the whole Body should not be so now, is past my Comprehension: With all Submission to better Judgments, I am so far from dividing the Interests of the Church from that of the State, or thinking the just Power of the one inconsistent with the Wealth and Liberty of the other, that I subscribe entirely to the Opinion of the most famous Historian and Statesman, the Earl of *Clarendon*, who thinks the Branches of them to be so interwoven one with the other, that neither can subsist separately.

I consider the Church and State as united in just such a Political, as the Soul and Body is in a Natural Constitution; and that the Life, as well as the Health of the whole, depends upon the UNION and Vigour of these their essential Parts. Though the Original and Nature of these distinctly taken, be as different as Heaven and Earth, Spirit and Matter, and their Faculties and Operations by consequence are as different; yet it hath so pleased the great God, who is the Founder of all Governments, as well as the Creator of all Compositions, so to castigate and remit the FORMS (to speak in the Language of the *Aristotelian* Philosophy, as that their Influences and Effects, whether good or bad, shall be reciprocal

ciprocal and mutual both upon themselves and
 others. As then the Strength and Vigour of
 the Body doth reach even to the Soul as noble
 and as pure as it is, both in its Nature and Ex-
 traction) and makes the choicest Faculties of
 the latter, the Reason, the Memory, and the
 Fancy, more lively, and ready and Active;
 and as the Langour and Sickness of the former,
 makes the Operations of the other droop and
 decay; so the Prosperity and flourishing Con-
 dition of the State, casteth a Beauty and a
 Glory upon the Church, notwithstanding its
 heavenly Institution; and the Poverty and
 mouldering Condition of that, doth propor-
 tionably waste and incumber this. And (to
 look through the other end of the Glass) as
 the Soul when it has its due Command over
 the Body, doth communicate a secret but ini-
 mitable Luster and Grace to its homely Con-
 sort, (for as the Wisest Man in the World
 saith, *Wisdom makes the Face of a Man to shine*)
 and by the admirable Use and Fitness of its
 Dictates, such as Temperance, Chastity, Meek-
 ness, Labour, and the like, doth vastly con-
 duce to its Health, Ease, and long Life; and
 as the more Rebellious and stubborn the Body
 is to the gentle Government of the Soul, the
 more it procures to it self both outward and
 inward Mischiefs of Diseases and evil Acci-
 dents; so when the Church is thoroughly fixed
 in, and united to the State, and sheds its pure
 and heavenly Influences upon it, the more
 amiable

amiable and venerable the latter becomes by the Practice of all Moral and Christian Virtues; and the more untractable to, and negligent of its excellent and sublime Precepts the People are, the more they degenerate into Atheism, Prophaneſs, Debauchery, and all manner of Vice and haſten with ſpeed to their own Ruin: For as the ſame Solomon obſerves, *As Righteouſneſs exalteth a Nation, ſo Sin is a Reproach to any People.* Upon the whole, the nice Proportion and Harmony of each, is the finiſhing Stroke of both.

Alterius ſic

Altera poſcit opem res, et conjurat amicé.

I have enlarged the more upon this Head, becauſe ſince the *Examiner* and Oracles of Policy have opened themſelves, many Clergymen are for giving unreaſonable Preferences of the Church to the State, and advance ſuch Notions for the ſecuring the former, as if put in Practice will infaſtibly deſtroy the whole.

I appeal to all the world whether the *Examiner* and his Friends have not all along diſcovered ſuch to be their Loyalty; and I defy any Man to accuſe me, even in the leaſt unguarded Expreſſion, to have betrayed a Diſregard to the Conſtitution either in Church or State, as I have deſcribed them to be allied, and mutually ſupported by each other. But if any Body has Leiſure enough to read the Honour and Prerogative of the Queen's Majeſty vindicated——The Importance of the

GUARDIAN—

GUARDIAN — *The Reasons concerning the immediate Demolishing of Dunkirk* — They will see the Offences I have committed, & the Resentment of the Authors upon them at large. But a very notable Piece, called *Toby's Character of Mr. St——le*, will let the Reader into the whole Occasion of former Anger, and the Increase of my Sins against some People, What I have writ about *Dunkirk* provokes the Author to say thus:

‘ You may imagine, Sir, perhaps I wrong the
 ‘ Demolisher in my Interpretation of this Passage,
 ‘ especially if we consider him as one who professes,
 ‘ that the highest Pleasure of an human Soul
 ‘ consists in Charity. As to laying aside, says
 ‘ he, those common Views, by which the
 ‘ mistaken World are actuated, a Man of li-
 ‘ beral Education can easily surmount those
 ‘ low Considerations; and when he considers
 ‘ himself from the Moment he was born
 ‘ into the World as an Immortal, though
 ‘ a Changeable Being; he will from his Inter-
 ‘ rests and Prospects accordingly, and not
 ‘ make Provision for Eternity with perish-
 ‘ able Things. When a Man has planted
 ‘ such a Sentiment as this for the Rule of his
 ‘ Conduct, the Pursuits of Avarice and Am-
 ‘ bition will be as contemptible as the Sports
 ‘ of Children; and there can be no Honours,
 ‘ no Riches, no Pleasures, which can possibly
 ‘ come in Competition with the Satisfaction
 ‘ of an enlarged and publick Spirit.

‘ Was

' Was Mr. St—le the Person he here would
 ' represent himself, I would allow the Sense he
 ' puts upon his own Words. This is such a Gift
 ' of Virtue and Philosophy which a Man of Li-
 ' beral Education can hardly ever arrive to,
 ' how easily soever he may surmount those low
 ' Considerations, and is never perhaps to be
 ' found in any Person, much less in one who be-
 ' flows it upon himself. I wish indeed I could
 ' find any one who would give him this Character;
 ' I have hunted every where, I have conversed
 ' with his Companions and Creditors, with his
 ' Friends and Enemies, and I must confess I never
 ' yet met the Man who had so good an Opinion
 ' of his Veracity, as to believe him in Trifles
 ' and Matters of the least Importance.

' You may blame me, perhaps, for reminding
 ' our Author of his Debts, and I should justly
 ' think my self blameable, were they not the Ef-
 ' fects of his Luxury, his Vanity, and Ambition,
 ' and not of Accident and Misfortune. I could
 ' easily excuse and pity a Man for being poor,
 ' but not when he labours by his Vices to undo
 ' himself. Not when he endeavours to make a
 ' Figure, or become a Senator, at the Expence
 ' of his Creditors. Some Civilians look upon such
 ' Chymists, who are Searchers only of the Phi-
 ' losopher's Stone, as unfit to be tolerated in
 ' a free Community, because they reduce not only
 ' themselves and Families to Beggary, but sever-
 ' al other People; and certainly Spendthrifts
 ' and Projectors of any Sort are equally pernicious,

cious, and are so far from having any Spice of
 publick Spirit, so much boasted of by some,
 that they are useless Members to the Government
 they live under, and a Nuisance to the Publick.
 Where is the publick Spirit of such a Man
 who will be bribed to recommend a Barber a
 Buffoon or a Perfumer to the World, to carry
 on intrigues which a Man of Honour would
 blush to hear of, and to Pimp in Print? Where
 is his Charity and Benevolence to Mankind;
 who is squandering away a handsome Competency
 among the Illegitimate, who is running into e-
 very body's Debt, and paying no body? Where
 is his Disinterest who votes for more than
 double an Equivalent of the Stamp-Office? Are
 the Pursuits of Avarice and Ambition con-
 temptible to such an one? And is this lay-
 ing aside the common Views by which the
 mistaken World are actuated?

Pardon me, Sir, however merry I have been
 I can contain no longer: Publick Spirit, Cha-
 rity, Benevolence to Mankind, and Disin-
 terest, are Virtues known to our Mushroom
 Patriot by Name only, and it raises the Contempt
 and Indignation of every honest Man, to hear
 a Person of the vilest Principles, and the most
 mercenary Hireling, who ever prostituted his
 Pen in the Defence of any Faction, giving him-
 selfe such an Air of Sanctity and Virtue? A
 Man of such a publick and enlarged Spirit is
 as well qualified as any Judas of them all to
 betray his Friend, his Benefactor or his Sove-

* reign, if you bait with a Bribe considerable enough
 * to reach his Conscience: And he may very well
 * be careless what Ideas are affixed to the Letters
 * of his Name, when it is impossible for the worst
 * to sully him.

* I have dwelt the longer, Sir, upon Mr St. le's
 * Character because it seems to be the main Argu-
 * ment at present; Dunkirk is now Demolishing
 * and the Importance of no Consideration.

I would forgive Toby ten times more than
 this unjust Railing against me, if he could
 make out there is so much done in the Demo-
 lition that the Importance of *Dunkirk* is of
 no Consideration to the *English*. Toby is
 mistaken; at this Day it is in a more dan-
 gerous Condition as to *England*, than it was
 when I writ about the Importance of it. For
 I insisted upon the Demolition of the Mole
 and Harbor and instead of that, they have
 as exactly as if Mr. *Tugge's* Memorial had
 been the Direction in this Case, demolished
 the Works, and left the Harbour, its Sluices,
 and all its Accesses that concern us, our Safety,
 and our Trade, in good Condition. That
 is, they have destroyed the Works in Pos-
 session of the *British* Garrison, to make that
 Garrison useless, and put off the Demolition
 of the Harbour till Time shall serve. Toby
 has insulted me for being concerned at such
 Usage of my Queen and Country, and speaks
 me well qualified for an ill Purpose, if I am
 bribed high enough for a Betrayer. I think

I know the Author of this, and to shew him I know no Revenge but in the Method of heaping Coals on his Head by Benefits, I forbear giving him what he deserves ; for no other Reason, but that I know his Sensibility of Reproach is such, as that he would be unable to bear Life it self under half the ill Language he has given me. But in his 21st Page he forewarns the World against the CRISIS.

‘ I see, Sir. in the Advertisements that Mr. St——le is about to publish by Subscription, a Treatise justifying the Revolution, and in favour of the Hanover Succession: I could wish his Subscribers would weigh the Consequence of such an Undertaking, or the Government suppress it. I know no greater Injury that can be done to that illustrious House, than by employing such a Pen in their Service : And it may be accounted a peculiar Happiness of Her Majesty and the present Ministry, that Mr. St——le has been hired to write against them. A Man who is so good a Lawyer, and knows the Constitution of Great Britain so very well as to tell us, that, as a Member and in the House, he is accountable to no Man, but the greatest Man in England is accountable to him, cannot chuse but descant very prettily upon Subjects as require all the Nisety of the Common and Civil Law.

This

This Book is since come out, and I am ready to receive all that shall be said in Abuse of me for printing it, with great Satisfaction from the Good it has done in laying before my Countrymen their present Condition, and the Rules the Laws have prescribed by which they ought to walk in this great Conjunction of the Affairs of *Europe*.

But as I am leaving off this diurnal Quarrel- I will not omit to take Notice of the *Examiner's* charging upon the *Whigs*, the late Rumours during the Queen's Indisposition; which put so many Persons concerned in the Funds into Apprehension, and endangered the publick Credit. I shall point out from whence the most frightful of those Rumours had their Rise, and to whose Account the propagating them ought to be placed; if the Reader have Patience to attend to so long a Story.

The *Examiner* of Feb. 5. has the following Passages.

' The *Faction*, whose Property in that Name
' grows every Day stronger, have given us a
' late Instance of their Conduct in the free
' Dispensation of *Fears* and *Jealousies*, which
' shews their present Temper to great Advan-
' age, and lets us at once into all the Secret of
' their Management. — They consider'd that
' it was impossible to regain the Favour and
' Affections of the People, after a Series of so
' many fatal Experiments as this Nation
' hath had of their Conduct, unless they could
level

'level the *New Ministry* wi h the *Old*; and
 'persuade their Countrymen, that tho' they
 'had escap'd Ruin by a *Faction*, they were still
 'in danger of *Popery* and the *Pretender*. And
 'because they knew very well, that *plain Lying*,
 'their last and only Game, would give but a
 'short and faint *Diversion*, and never do them
 'any solid and durable *Service*; therefore they
 'were obliged to clamour upon some *Grounds*
 'or other, and find out a *Colour*, tho' a very
 'slight one, for their *Uneasiness*. *Ireland* had
 'afforded them an *Incedent* or two, which
 'drew their *Eyes* and *Hopes* that way.— One
 'Murphy deposes before Mr. Alderman *Quin*,
 'of the City of *Dublin*, That he had been *In-*
 'listed by one *Roch*, a Merchant, in the *French*
 'King's Service (as was pretended) in the
 'Company commanded by Sir *Andrew Lee*;
 'but was promis'd that he should be transport-
 'ed to *France*, and thence march to *Lorain*,
 'where he should see the *Young K.* and if he be-
 'haved well, return soon after with *Preferment*.
 'He farther swears, That one Mrs. *Catharine*
 'Lucas is concern'd with *Roch* in the *Inlisting*
 'of Men; That two *Ships* lie there to take
 'the Men on Board; and that he was told by
 'one of the *Inlisted* Persons that they had
 'already raised *Fifty*. This *Affidavit* thus
 'Cook'd and Contriv'd, instead of being trans-
 'mitted to the *Council* or *Secretaries of State*,
 'is sent over to the *Printer* of the *Crisis*,
 'and *Writer* of the *Daily Courant*, who pre-
 sently

' sently publishes and disperses it as a piece of
 ' extraordinary News; and for fear his com-
 ' mon Readers should miss the Jest, prints the
 ' words (see the Young K.) and (soon return)
 ' in a different Character; in order to fix the
 ' Hint upon them, and bespeak their particular
 ' Notice and Observation. The Consequence
 ' is, that the Coffee Houses are presently in an
 ' Uproare; the Party takes the Alarm; every
 ' Post carries some dismal and deplorable Ad-
 ' dition into the Country; new Lies are sent
 ' to the Press; the *Crisis* sells, the Snow-ball
 ' gathers as it goes. —

' The *Englishman* sighs and groans at sight of
 ' an Old Bull of Pope *Pius*, and a Paragraph
 ' in the Post Boy; Stocks fall; the publick
 ' Credit is at a Stand; the Queen is said to be
 ' dangerously Ill; the Ministry are reviled;
 ' the *Whigs* gain a Day of Clamour to them-
 ' selves— If this were the last Medley of Lyes
 ' these People intended to furnish, or if upon
 ' tracing and detecting the first diminutive
 ' Story, that gave occasion to all the other
 ' Clamours of the Week, they would engage
 ' to retract their Errors, would promise to
 ' amend their Tongues for the future, and do
 ' Penance by being Quiet and Easy; It would
 ' be worth the Government's while to enquire
 ' into, and examine strictly the Contents of
 ' the Original Affidavit, by summoning the
 ' several Parties concerned in it, and sift this
 ' whole Affair to the bottom, which carries
 with

with it all the visible Marks of Imposture, notwithstanding we should grant, that *Murphy* has sworn nothing but strict Fact and Truth. This however I aver, that *Lee* *Rock*. and *Lucas* and their Fifty Men, tho' the Pretender were to Head them in Person, are not half so Formidable and Dangerous to the State, as those Factious Incendiaries, who have grafted so many other horrible Clamours upon this foolish Incident.

To all this I offer the following Answer.

If the Government should think fit to trace the Rumours (which the *Examiner* wisely consulting his own and his Friends Interest, says is not worth their while) that gradually raised the Apprehensions of the Publick, and caused the Run upon the Bank, 'tis believed they would find the principal Facts to stand in the following Order.

I. The *Examiner* of Friday, January 8 gave the following Passage.

According to the best Advice sent us by the Whigs and their Oracles, the Demise of the Crown happened on Thursday, the 24th of December, being Christmas Eve, at Four of the Clock in the Morning, in the Year One Thousand Seven Hundred and Thirteen. All Ages, Sexes, Ranks, and Orders of Men, at first hearing of the ill News, were affected with the deepest Sorrow, and a general Panick ran through the whole Kingdom

Kingdom. For a long time we were distracted and inconsolable ; in the utmost Horror and Confusion upon the most excellent Queen, who then became immortal. But these black Clouds were soon dispersed, our fears and Jealousies vanished, and we revived from a deplorable State of Grief and Misery, at the first joyful Tidings of the happy Accession of Her Most Sacred Majesty Queen ANNE the Second whom GOD long preserve) to the Throne of Her Ancestors ; the Nature of our Monarchy being such, that immediately after the Death of the Person in Possession, the Crown, by Right of Inheritance, descends to the next Heir without any previous Formalities and Conditions, or admitting so much as the least Vacancy or Interregnum.

In these Terms, which no other Writer durst have used did this Loyalist speak of the dangerous Fit of illness which seized the Queen on the 24th of December. And as he professes, and is beleived by the generality of his Readers, to write for the Ministry, and to be acquainted with their real Sentiments, 'twas impossible for any Man, who is concerned for the settled Constitution and Religion of England, to read this Passage in a Paper of such a Character, without seeing through the thin Cloud in which the oraculous Author has wrapped himself, and taken just Alarm, for he discovers his true meaning, by drolling in so forced a Strain, on a
Subject

Subject so serious, for a Pretence only to bring in at last a cold Witticism drawn from the Nature of our Monarchy:

II. Let it be supposed the News of Her Majesty's Danger on the 24th of December, could be so long as seven Days in getting to the Court of France; and then let it be considered, whether the following Intimation from Paris in the Advices of their 12th of January (which is our 1st) of a Sea Armament and Land Forces for a Descent, was merely accidental, or a Report devised by our new Friends, as proper to be immediately given out upon News so unexpected by them.

Post Boy, Jan. 12. ' Paris, Jan. 12: N. S.
' M. du Cassé will set out forthwith for Toulon,
' in order to command the Squadron against
' Barcelona. The King is equipping 14 Men
' of War in divers Ports of this Kingdom,
' besides Frigates and Bomb Vessels, which
' being to joyn M. du Cassé, it is thought
' there is some greater Design upon the Anvil,
' than the Reduction of Majorca and Barcelona;
' the rather, because they are to take 12 or
' 14000 Land Forces on board, with a pro-
' digious Quantity of Ammunition and Pro-
' visions.

The Daily Courant of Jan. 12: gave the
D same

same Passage from the same *Paris Letter*.

The *Post-Boy* of Jan. 19 entertained the Publick with the following explanatory Paragraph.

Brest Jan. 11. N. S. ' The Equipment of
' 8 Men of War is continued. It is said,
' that with the Ships that are fitting out
' in the Harbours of the Ocean. they will
' make a Squadron of 15 Men of War, be-
' sides Frigates, Bomb Vessels, and Fireships;
' but whither bound, or upon what Expedi-
' tion, is yet a Secret.

There was not a Syllable of this in the *Daily Courant*.

Again, the *Post Boy* of Jan. 23, give this further Explanation.

' *Paris* Jan. 8, N. S. They report it at
' Court for a Certainty, That the King of
' Sweden has resolved to return home by
' Sea, and, that the King's Ships that are
' fitting out at *Brest*, and those the English
' have equipp'd at *Portsmouth*, are to go to-
' gether to the *Archipelago* to take his Swe-
' dish Majesty on board at *Salonica*, in order
' to transport him to *Stockholm*. This, how-
' ever, is certain, That our Sea Armament is
' made in concert with England; and not un-
' likely

‘ likely, to carry the King of Sweden into
 ‘ his Dominions.

The *Daily Courant* had not a Word of
 this neither.

Now were the Writer of the *Daily Courant*
 called upon for the first *Paris* News of the
 12th of Jan. N. S. he would shew that he
 translated it from the original Letter, which
 is known to come from the Office at *Paris*;
 called the *Bureau d' Adresse*; which Letter
 he might prove is avowedly and openly
 sent duly hither twice a Week, by the same
 Hands that send over the *Paris Gazette*.
 And so if *Abel Roper* were asked whence he
 had the other two Paragraphs, it is presumed
 could give as reasonable an Account.

It may be objected, that *Abel Roper* in
 his *Post Boy* of February 2. has retracted
 all by concluding his *Hague* Article with these
 Words. ‘ We have no Advice of any Fleet
 ‘ fitting out on the Coast of *France*, nor of
 ‘ any Motion of Troops in that Kingdom,
 ‘ but by some particular Lettters from *London*.

But it must be considered, that *Abel* is a
 Politician, and says this only *ad populum*, after
 it was found that the *Paris* Article (which
 we will not say were originally calculated
 for encouraging the Pretender's Friends, when
 the

the Queen's Life was in Danger) gave too great an Alarm to all true Englishmen. He therefore roundly denies all that he himself had been so diligent to collect from his *Paris* Correspondence, and call off the Attention of his Readers from *France* to our own Country; and then the *Examiner* steps in, and throws all upon the Whigs.

Upon the whole therefore taking it for granted according to *Abel's* and the *Examiner's* last Affirmation, that the late Fears and Jealousies were founded upon groundless Rumours; and that there is really no Sea-Armament on the Coast of *France*, nor any Troops in Motion to go on board; it is however, plain we were beholden for those Rumours, either to our new Friends on the other Side of the Water, or to *Abel's* Directors here; perhaps to both, (for indeed *Abel's* third Paragraph from *Paris* will not pass with every one for a literal Translation only.) It is plain what the Intention was, had not God in Mercy restored the Queen to a State of Health, and thereby dissipated the Storm that was gathering over our Heads. And it is plain what this Nation is to expect, whenever Her Majesty's invaluable Life shall again be in Danger.

All these Rumours from *France* were previous to the Insertion of *Murphy's* Affidavit in the *Daily Courant*, nor have I heard that
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the Directors of the Bank made particular Mention of that Affidavit, when they waited upon the Lord T——— to acquaint him with their Apprehensions. And yet one would imagine by reading the *Examiner* that this Affidavit had led the Van, was the most capital Rumour, and that the *Post Boy* had only contributed some small Paragraph not worth mentioning. *Abel* (poor Innocent) did nothing; the Writer of the *Daily Courant*, since he became Printer of the *Crisis*, has done all; and the *Examiner* very Solemnly avers, 'That *Let*, and *Rock*, and *Lucas*, and their Fifty Men, though the Pretender were to head them in Person, are not half so formidable and dangerous to the State, as those factious Incendiaries, who have grafted so many other horrible Clamours upon this Foolish Incident.

As to that Affidavit, the *Examiner* says very truly, that the Writer of the *Courant* thought it an extraordinary piece of News: He could not think otherwise, for these Reasons.

I. 'Tis extraordinary in its own Nature.

II. It appeared the more extraordinary to him, because in a former *Courant* he inserted from the printed Votes of the Commons of GREAT-BRITAIN of almost a Month before this what follows:

Dec.

Dec. 22. The House being informed, That several Natives of this Kingdom were list'd in the French King's Service, and were on board a Ship, of which one *Hay's* is Captain; *Tbo. Price* was called in and examined, and then withdrew.

Ordered, That the said *Tbo. Price* do attend the Lord Chief Justice of the Queens-Bench, to give his Information about that Matter.

To conclude, It were to be wished that this Affair were less extraordinary than the following Piece shews it to be.

By the Grand Jury of the County of Dublin.

WE the Grand Jury of the said County do present, That whereas upon Examination on Oath, return'd to us this present Quarter Session, and on the personal Knowledge of several of our Fellow Grand Jurors and other Persons; It appears that great Numbers of young lusty Fellows, all *Irish Papists*, were list'd, and have been sent since last *Michaelmas* into *France*, on Assurances given them that they should soon return home with their lawful King *James the Third*, as they are pleas'd to stile the Pretender. And it likewise appearing to us as aforesaid, that the same Methods

thods are taken in almost every County in this Kingdom: And at this time that one *James Roch*, a considerable Popish Merchant in *Dublin*, Expends great Sums of Money in lusting and engaging Her Majesty's Natural born Subjects to withdraw their Allegiance from Her Majesty, by entering into the Service of the Person who pretends to take upon him the Title of King of *Great Britain and Ireland*: We do present the said practices highly dangerous to Her Majesty's Government and Authority in this Kingdom, and to the Protestant Interest thereof. And we have reason to fear, if an immediat stop be not put to the Methods now taken for Transporting great Numbers of the Popish Youth of this Kingdom into the Service of the *Pretender*, the Protestant Interest of this Kingdom may in time be very much distressed thereby: Wherefore we humbly make it our request to the Honourable Bench, That they would lay the same before his Grace the Lord Lieutenant of this Kingdom, and humbly desire his Graces Seasonable Interposition in preventing the same.

Cam

Com Civit. Waterford.

*The Deposition of Michael Letry Killotteran
in the Liberties of the said City, taken be-
fore us this 26th Day of January, 1713. 14.*

THe Deponent being duly sworn on the Holy Evangelist, Deposeth and Saith, that being at *Knocknalden* in the said County Yesterday there he met one *Toby Butler*, who Lifted this Deponent in the Service of the Pretender, and was to go on Board a Ship that was at the *Little Island* and that when the said *Letry* was on Board, that the said *Butler* said he would give him Three Pounds Eight Shillings and Eight Pence, and when he was landed in *France* that he should have Cloaths and Arms: When he first Lifted him, he the said *Butler* said it was for *Newfoundland*, but Immediately afterwards he said it was to go to *France* to serve the Pretender; and bid him for his Life not to tell any body of it; and declared to this Deponent, that he had Fourteen lifted for the same Service, and that he would bring them all over here in a Year's time. And when this Deponent said to him, if he would list any, or had no English, he the said *Butler* replied, Damn the English, for I am going to root them out. He further deposes, that the said *Butler* declared to him, that when he was arrived in *France*, that this Deponent should have

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have Four Pounds Advance Money, and Four Pence a Day more than any French Soldier had. And further deposes, That he is Credibly informed by several Associates, that there are Forty Officers that have Commissions from the Pretender, arrived lately from France, and that they are raising of Men in all parts of this Kingdom, and further saith not.

Mich. Letry his † Mark.

Jurat coram Nobis 26.

Copia vera.

die Jan. 1713.

Attested per

Francis Baker, Mayor.

Richard Christmas.

Fra. Baker, Mayor.

DUBLIN. *By the Lord Lieutenant and Council of IRELAND, A Proclamation.*

WHereas *William Letry* and *Michael Letry* have give in Examination upon Oath, before the Mayor of *Waterford* and other Justice of the Peace, That *Toby Butler*, a Lieutenant in the Regiment of Mr. *Butler*, commonly called Lord *Gallmoy*, did actually inlist them the said *William* and *Michael Letry* to serve the Pretender in the said Lord *Gallmoy's* Regiment, and told them, That he had inlisted 14 Men more for the same purpose.

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We

We therefore having resolved to put a stop to the said traiterous Practices, and to bring the Actors therein to condign Punishment, do by this our Proclamation strictly charge and command Her Majesty's Justices of the Peace, Magistrates, Sheriffs, and all other Her Majesty's Ministers of Justice, to use their utmost Endeavours to discover, take, and apprehend the said *Toby Butler* and his Accomplices, and all such as shall knowingly harbour, receive, or relieve them, or any of them, in order that they may be brought to speedy Justice; and for the Encouragement of such as shall first apprehend the said *Toby Butler*, we do hereby publish and declare, That such Person or Persons who shall apprehend and take the said *Toby Butler*, so as he be brought to Justice, shall have and receive as a Reward the Sum of 200 l.

And we hereby command and require the several Officers of Her Majesty's Revenue in the several ports in this Kingdom, and all Mayors, Sheriffs, Justices of the Peace, and other Magistrates, to use their utmost Care and Diligence to prevent the said *Toby Butler*, and all such Persons as he hath enlisted as aforesaid, and all such other Persons as shall hereafter be enlisted for the said Service, from going out of this Kingdom.

And

And for the more effectual preventing of Persons being inlisted for the said Service, We hereby strictly prohibit and forbid all Persons whatsoever to entertain or list any of Her Majesty's Subjects in this Kingdom in the Service of any foreign Prince or State whatsoever, without Authority or Leave from Her Majesty, or the chief Governour or Governours of this Kingdom for the Time being, as they will answer the contrary at their utmost Peril.

And we do hereby declare, that any Person who has been or shall be inlisted or entertained for the Service of the Pretender, and shall discover the Person who inlisted him before any Justice of the Peace, the first Discoverer of every Person so inlisting, shall have his Pardon for the same; and if the Person who inlisted him shall be apprehended and convicted thereof, then such first Discoverer shall have and receive the Reward of 50 l. for his Service.

*Given at the Council Chamber in Dublin the
Second Day of February, 1713.*

These Facts and Passages sufficiently prove how instrumental that ingenious Writer Mr. Roper, and that modest Author the *Examiner*, who conceals his Name, have been in rousing the
the

the World out of its late Lethargy, and alarming those who were insensible, to all the Regards of Honour, Religion, and Liberty, to take care of what they valued much more, their *Cash*. Self Interest, which inclines the Minds of Men as strongly as Gravity does Bodies, made every Man look about him; and when the Word was given, for Reasons best known to these Authors, that French Ships were preparing for secret Designs, every Man's Love of his Money (in spite of the Confidence they ought to repose in his Most Christian Majesty's declaiming the Pretender, made him apprehensive there might be a Visit intended to *Great Britain*. Before this, Men could sit down satisfied, and never consider that it is Nonsense to profess the Support of a Protestant Church, by Steps which cannot but introduce Popery. Before this, you might declaim in favour of the Hereditary Right, and be understood to intend it for the Benefit of the House of *Hanover*. Before this, you might in Discourse give up every profitable Branch of our Commerce and be received as a Person that understood and promoted the National Credit.

This is not all, for before this Run upon the Bank, a Man was thought to argue very well that would say, for the better Consumption and Exportation of *British* Manufactures,

fectures, and Maintenance of our poor Manufacturers, it was absolutely necessary to give both *Spains* to the friendly House of *Bourbon*. But least a Great Monarch should be tempted by Ambition to use that Trust for his own, rather than our Interest, it would be expedient to keep a Check upon him, by dismissing all our Allies. For our further Security within our selves, and to prevent all Invasions of Liberty and Property, one might very lately have said, the Dignity and Authority of Parliaments could not be better strengthened, than by placing a Despotick Power in the Sovereign:

We have so little Publick Spirit among us, that these things passed like Mathematical Truths, till each Man grew afraid for his own Pocket.

A Man who was uneasy, before this Accident, for the Publick Welfare and has observed nothing since that puts us in a better Condition ; a Man, I say, who from only hearing the News contracted, that the Pretender was a coming, cannot infer that he may not still come, ought to be excused for Writing as I have, and do, to raise in his Fellow Subjects a just concern for those Civil and Religious Rights which they at present enjoy above all other Nations.

But

But as Fear for themselves, rather than Love to others, is what will most probably affect a degenerate and inglorious Generation, I shall here take the Liberty to refer them to the 33d Page of the *CRISIS*.

I must confess it is a most irksom and painful Work to be ever entertaining one's self with these melancholy Considerations; and therefore for the future I will strive to make my self, as easy as I can, and consult (like other People) my own Quiet and Happiness.

To shew my Reader that I am resolved to look upon things in a less dismal View for the future I shall conclude this present Writing with a Letter I lately writ in answer to a Friend of mine at Court. who, I believe, out of kindness to me, gave me some Admonitions and Reproaches upon the Subject of what I had lately published.

To



To Mr. — at Windsor.

S I R,

‘**Y**OU are extreamly offended at my late Writings, which you are pleas’d to call *Unwarrantable*, and give the old Addition to what is Offensive to Countries, That it is Disrespectful to the Queen. I have so much respect to our Friendship, that I shall explain my self on the Articles wherewith you charge me : First, Meddling with *Dunkirk* ; And Secondly, Writing the *Crisis*. I am sorry there is so good an Excuse for the first, as there is at this time ; the main Argument against me, *to wit*, That it was in the Queen’s Hands, is vanished ; Time has made good what I said, and destroyed what was answered by my Adversaries. The Queen’s Garrison is exposed by levelling the Works to the Mercy of the French, and the Mole and Harbour, which were first to be demolished, stand as they did, the Terror of the *British* Nation. Thus, *Sir*, as the Interest of her Majesty and Her People are inseparable, I think I have behaved my self like a dutiful Subject, in complaining of this open Violation of Her Treaty in the most important Article of it.

‘ Now, *Sir*, as to the *Crisis*, what is there said, is founded upon Acts of Parliament therein recited, and Consideration of the present

' present State of *Europe*, with relation to
 ' the Power of *France*, and the Interests of
 ' the Pretender to Her Majesty's Dominions.
 ' You are so much a Courtier, as to say this
 ' also is disrespectful to Her Majesty, and an
 ' Insinuation that I could prescribe Rules to
 ' them for their own safety and Honour
 ' better, than any thing of which they them-
 ' selves are capable. I will not be silent,
 ' for fear of the Imputation of Arrogance,
 ' where the thing speaks it self so apparent-
 ' ly as in this Case; and I assert, that you
 ' Courtiers fail in your Duty to the Queen,
 ' when you pretend to guard Her Authority
 ' by Acts, which, in themselves, are de-
 ' structive of it. Do you believe, Sir, it is
 ' not possible for any Man in *England* to
 ' take off from himself the Imputation of
 ' favouring the Pretender? If he does not
 ' think it worth his while, he must streng-
 ' then that Imputation of course; and tho'
 ' he means no such thing in his Heart, as
 ' to promote his Interests, the forbearing
 ' or deferring to give undeniable Evidences
 ' of his honest Intentions in this great Point,
 ' is such a Neglect of Mankind, such a Vio-
 ' lation of the Tranquillity of his Country,
 ' and all that is dear to every good Man, that
 ' I cannot see how a Man can think himself
 ' capable of making an Attonement.

' It is in vain for Men, who have no other
 ' than the general Good of their Country at
 ' Heart,

‘ Heart, to attempt the Cure of the ill
 ‘ Consequences which this careless and inso-
 ‘ lent Behaviour of you Courtiers has upon
 ‘ the Minds of the People. It is impossible
 ‘ to make them believe, without the Help
 ‘ of the Clergy, that when Men called *Whigs*
 ‘ are not in Power, any thing can be in
 ‘ danger but the Church.

‘ Now, Sir, you have hinted that you
 ‘ spoke to me with the more freedom, be-
 ‘ cause you say you have seen me eat the
 ‘ Queen’s Bread at a Table at Court.

‘ While I did so, I believe you never
 ‘ heard me explain my self, with relation
 ‘ to Her Honour, Safety and Government,
 ‘ but on the Foundation which I have since
 ‘ made my self so obnoxious to you Cour-
 ‘ tiers, by defending.

‘ Now, my dear old Friend, as you have
 ‘ shewed your self very much and very little
 ‘ a Courtier in yours to me, by treating me
 ‘ without your usual Gentleness, and with-
 ‘ out respect to Queen or Country betray-
 ‘ ing your self a very supple Gentleman
 ‘ with relation to the Queen’s Upper Ser-
 ‘ vants; I shall, on the side of my Queen and
 ‘ Country, be as free with your fine People,
 ‘ as you have been with me for their Sakes.

‘ You talk, Sir, very much of *Whig* and
 ‘ *Tory*, and call me one of them; but I tell
 ‘ you, whether I am one or other, (for I
 ‘ protest I do not know which I ought to be
 ‘ called, till those Terms are explained by

' the Rule of the present Establishment in
 ' Church and State) your upper Courtiers
 ' have nothing to do with the Matter. You
 ' say they are for the Church ; shall we judge
 ' of it by their Education, or their Lives ?
 ' No Man living will deny but there are
 ' *Whigs* and *Tories*, or *Tories* and *Whigs* (for
 ' I know not which to name first of these
 ' terrible People) that are pious Observers
 ' of the Ordinances of the Church, and Laws
 ' of the Realm ; and the best Men of all Par-
 ' ties ought, in all Reason and Charity, to
 ' be the Persons by whose Conduct we should
 ' judge of their Principles who follow them.

' According to this, what are your Lea-
 ' ders, but what I used in private Conver-
 ' sation to call them, the new Converts ?
 ' For neither as *Whigs* or *Tories* have they
 ' been, so much as in their Education,
 ' Church-men ; and purely for having no
 ' self-interested Designs towards their own
 ' Salvation, but leaving their old bleak Barns
 ' and Conventicles for warm Houses and
 ' magnificent Churches, and skillfully deal-
 ' ing the Church Preferments among Cler-
 ' gymen who have as little Superstition as
 ' themselves, they very gravely, and with-
 ' out laughing out while they are doing it,
 ' kick the *Whigs* wherever they meet them,
 ' and during the very Act of kicking them,
 ' tell the patient Animals it is for their
 ' Resistance. If any one who has for-
 ' merly been a Friend to Passive Obedience,
 ' comes

' comes in for a present Basting with the
 ' *Whigs*, the new Converts use him according-
 ' ly ; witness my Lord you know who. Thus
 ' from the good Skill of the new Converts,
 ' and the Indulgence which the Clergy are
 ' pleased to give them as Babes of Grace,
 ' both Parties are occasionally play'd off and
 ' their Noddles knock'd against each other,
 ' when either pretends to be sawcy ; I say the
 ' New Converts, when they please, set them
 ' to Loggerheads against each other, by naming
 ' the By Word *Church* ; and those Clergy who
 ' are Confessors to the new Converts, because
 ' they know themselves capable of Employ-
 ' ments in the State, but the new Converts
 ' not capable of Employment in the Church,
 ' keep up the Humour, to the great Mortifi-
 ' cation of ambitious *Whigs* and *Tories*, and the
 ' no less Diversion of those of each Party, who
 ' mean by Zeal for the Church, the Care of
 ' Honesty, Virtue, and Religion, and by the
 ' Care of the State, the Preservation of Pre-
 ' rogative, Liberty and Property.

' You must know the new Converts are to
 ' me the very pleasantest Fellows that ever
 ' this Nation produced. Tho' there is no
 ' such thing professed in our Church as a down-
 ' right Indulgence in any written Form, yet
 ' all thinking Men agree they have a plenary
 ' Indulgence virtually given, received, and
 ' understood, by which they may in any thing
 ' that does not impeach or waste the Power
 ' of

' of the Church, promise and disappoint, say
 ' and unsay, swear and forswear. lie and betray
 ' (besides gratifying the natural Demands of
 ' Flesh and Blood by way of Whoring and
 ' Drinking) without the least Damage to their
 ' Sanctity, or Reputation as Lay Brothers.

' It was a shrewd Question put by an old
 ' Churchman who stood upon Terms t'other
 ' Day with a new Convert in a little Matter
 ' that concerned his Soul: *Why, if you don't,*
 ' says the new Convert, *the Whigs must come*
 ' *in ; but,* said the Churchmen, *but if they do*
 ' *not, shall I come in ?* The new Convert turn-
 ' ed his Head another way, and looking up-
 ' on a Picture in the Room, confessed that
 ' *Rubens* was an excellent Painter.

' You and I, *Jack*, know one another very
 ' well; I always told you you had a Genius
 ' for a Courtier, and I always owned to you
 ' I had not.

' I would not by saying this have you think
 ' I do not understand a Courtier, when he is a
 ' Man of Honour, to be the greatest Character
 ' in Humane Life: When a Man enjoys the
 ' Favour of his Prince with a Resolution to
 ' enjoy it no longer than it is consistent with
 ' the Joint Interest of his Sovereign and his
 ' Country, he is a great and worthy Character:
 ' But if a Man should enjoy the good Fortune
 ' of succeeding at Court, with no other View
 ' than to sacrifice both his Sovereign and Peo-
 ' ple to his own Avarice and Ambition, there
 ' is

is no Man; but one who would use the same Power the same Way, will bear with such proceedings. I assure you, dear Jack, when I first found out such an Alloy in you, as makes you of so malleable a Constitution that you may be worked into any Form an Artificer pleases, I foresaw I should not enjoy your Favour much longer.

I cannot call you indeed a new Convert; but I can very justly say you are a Favourer of the new Converts. When this Appellation runs in my Head, and I must confess I am mightily delighted with it, I cannot but reflect upon the different Fate of those who are new Converts in *France*, and those who are such in *Great Britain*: In *France* they are upon the least Surmise persecuted and dragooned; in *England* caressed, courted, and preferred.

But to answer your last Question, wherein you would know what a Malecontent desires for his Satisfaction? All that I ask, or rather wish, is, First, The Demolition of the Harbour of *Dunkirk*. 2dly, That *Great Britain* and *France* would heartily join against the exorbitant power of the Duke of *Lorraine*, and force the Pretender from his Asylum at *Bar le Duc*. And because I would be perfectly impartial, and take off the groundless Suspicion which *Toby* has raised against me, of having from another Hand double the Income of my resigned Place in the Stamp-Office, I

wish,

with, Thirdly, That his Electoral Highness
 of *Hanover* would be so grateful to signify to
 the World, the perfect good Understanding
 he has with the Court of *England*, in as plain
 Terms as Her Majesty was pleased to declare
 She had with that House on Her part.

This last Circumstance, dear *Jack*, would
 be very pleasing to all us who are Church-
 men, because if the Elector should be any
 way disobliged, I am confident Her Majesty
 has given no Cause for it ; and I cannot but
 attribute any Misunderstanding, if such there
 should be, to the Artifice of some new Con-
 verts, who, for ought I know, may still be
 Presbyterians in their Hearts.

I am,

Notwithstanding our Difference in these Matters,

Dear Jack,

Very much your humble Servant,



RICHARD STEELE,

FINIS.

